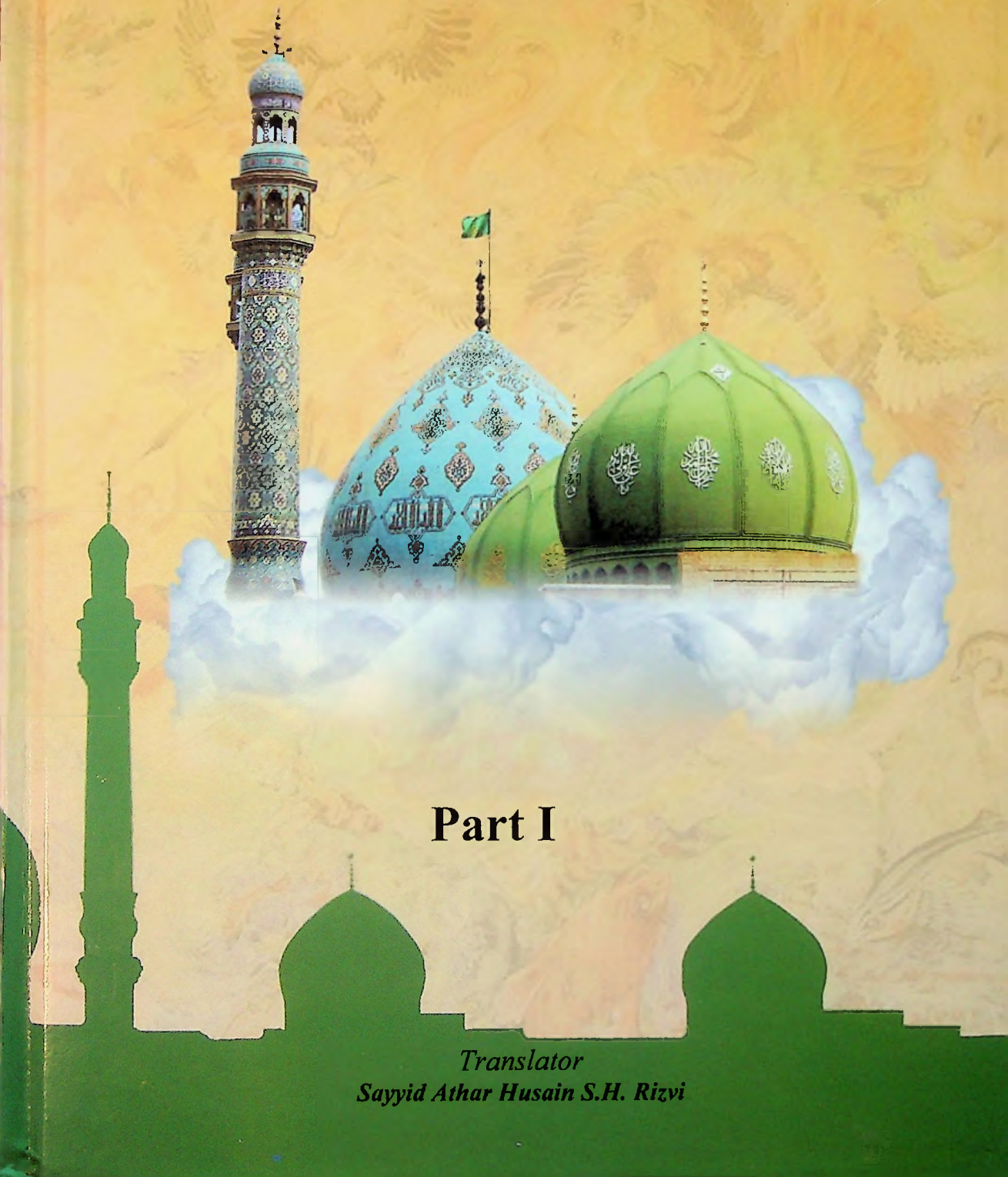
THE PROMISED MAHDI

Allamah Muhammad Baqir al-Majlisi



Part I

Translator

Sayyid Athar Husain S.H. Rizvi

مهدی موعود عجّل اللہ تعالی فرجہ الشریف

ترجمہ انگلیسی

ANSARIYAN PUBLICATIONS
P.O. Box 187
22, Shohada Str. - Qum
Islamic Republic of Iran
Tel: 0098 251 7741744 Fax 7742647
Email: Int_ansarian@yahoo.com
www.ansariyan.org & www.ansariyan.ir

ISBN 978-964-219-312-7

THE PROMISED MAHDI

Allamah Muhammad Baqir al-Majlisi

English Translation of ***Biharul Anwar,***
Volume 13 (Old Edition)/Volumes 51-52-53 (New Edition)

***Kitabul Ghaibah* – Book of Occultation**

Imam Mahdi (a.t.f.s.) – the twelfth Imam of the Twelver Shia

Part I

Translator
Sayyid Athar Husain S.H. Rizvi

بسم الله الرحمن الرحیم

مجلسی، محمدباقربن محمدتقی، ۱۰۳۷ - ۱۱۱۱ق.
Majlesi, Mohammad Baqir,
The promised Mahdi :Englsh translation of Biharul Anwar volume 13 .../Allamah Muhammad Bagir al-Majlesi.; tranlator Seyyid Athar Husain S.H.Rizivi.
قم : انصاریان: ۱۳۹۱- ۲۰۱۲م.
ج۲
ISBN: (Vol. 1)978-964-219-312-7, (Set) 978-964-219-314-1
انگلیسی.
پرامید...
۱. محمد بن حسن (عج)، امام دوازدهم، ۲۵۵ ق. ۲. احادیث شیعه—قرن ۱۲ ق. ۳. مهدویت.
الف. رضوی، اطهر حسین Rizvi, Athar Husain S. H.، مترجم. ب. عنوان.
BP۱۳۵/م۳پ٤ ۲۹۷/۲۱۲
۱۳۹۱ شماره کتابشناسی ملی: ۲۹۲۰۳۸۹

مهدی موعود جلد اول

THE PROMISED MAHDI Vol. 1

Author: Allamah Muhammad Baqir al-Majlisi
Translator: Sayyid Athar Husain S. H. Rizvi
Publisher: Ansariyan Publications
First Edition 2012 -1433 - 1391
Neqeen Press
Quantity: 1000
No. of pages: 504
Size: 162 x 229 mm
ISBN: 978-964-219-312-7 (Vol. 1)
ISBN: 978-964-219-314-1 (Set. 2)

ALL RIGHTS RESERVED AND RECORDED FOR THE PUBLISHER

ANSARIYAN PUBLICATIONS
P. O. Box 187
22, Shohada Str. – Qum
Islamic Republic of Iran
Tel: 0098 251 7741744 & Fax 7742647
Email: Int_ansarian@yahoo.com
www.ansariyan.org & www.ansariyan.ir

In the name of Allah, the Beneficent, the Merciful

Knowing and believing in the Imam of Time, Imam al-Mahdi (may Allah hasten his reappearance) is one of the obligations of human beings, especially Muslims, and more especially the Shia.

If hundreds or even thousands of books are written, translated, and published about the subject, it shall be not enough. However, what should be done?!

"If one cannot get all the sea water,

At least, one can get as much as to satisfy one's thirst."

Knowing this Imam of Time can be afforded through hundreds of ways, one of which is *book* that since the far past circulated and is still circulating widely among all classes of people.

Thanks to Allah, we have been granted success to publish the book *"The Promised Mahdi"* quoted from the Allamah Majlisi's *Bihar al-Anwar.*

Here, we find it obligation on us to thank, from the deep of heart, **Sayyid Athar Husayn Razavi** and the **Ja'fari Propagation Centre** for giving us permission to publish the book, and pray Almighty Allah to grant them success in all fields of life.

Ansariyan Publications

Scheme of Chapters of The Promised Mahdi

Chapter One: Holy Birth of the Imam of the Age (a.s.) and the circumstances of his respected mother

Chapter Two: His names, titles, patronymic and their reasons

Chapter Three: Prohibition of pronouncing the name of Imam Zamana (a.s.)

Chapter Four: Attributes, traits and lineage of Imam Zamana (a.s.)

Chapter Five: Verses about the Rise of the Qaim

Chapter Six: Words of Allah and His Messenger about the Qaim as narrated by Shia and Sunni

Chapter Seven: Narrations of Amirul Momineen (a.s.) in this regard

Chapter Eight: Narrations of Imams Hasan and Husain (a.s.) about the Promised Mahdi

Chapter Nine: Narrations from Imam Zainul Abideen (a.s.)

Chapter Ten: Narrations from Imam Muhammad Baqir (a.s.)

Chapter Eleven: Narrations of Imam Ja'far Sadiq (a.s.)

Chapter Twelve: Narrations of Imam Musa Kazim (a.s.)

Chapter Thirteen: Narrations of Imam Ali bin Musa Reza (a.s.)

Chapter Fourteen: Narrations of Imam Muhammad Taqi (a.s.)

Chapter Fifteen: Narrations of Imam Ali Naqi (a.s.) and Imam Hasan Askari (a.s.)

Chapter Sixteen: Prophecies of Soothsayers engraved on rocks

Chapter Seventeen: Arguments of Shaykh Tusi

Chapter Eighteen: Occultations of the Prophets and Imam Zamana (a.s.)

Chapter Nineteen: People with long lifespans in the History of Humanity – longevity of Imam Zamana (a.s.)

Chapter Twenty: Miracles and narratives of his Emissaries

Chapter Twenty-one: The Emissaries who communicated between the Shia and the Qaim during the minor occultation

Chapter Twenty-two: Those who falsely claimed to be emissaries and gateways to the Imam

END OF VOLUME 51

Chapter Twenty-three: Those who have seen His Eminence (a.s.)

Chapter Twenty-four: Report of Saad bin Abdullah Ashari

Chapter Twenty-five: Causes of the Occultation of the Imam and how the people will benefit from the holy being of the Imam during Occultation

Chapter Twenty-Six: Test of the Shia during Occultation of Imam Zamana (a.s.) and prohibition of fixing the time of reappearance

Chapter Twenty-Seven: Excellence of waiting for reappearance, merits of Shia during Occultation and the best deeds of that time

Chapter Twenty-Eight: Those who falsely claim meeting the Imam (a.s.) during Major occultation and that the Imam comes visits the people but no one recognizes him

Chapter Twenty-Nine: Those who have met the Imam (a.s.) during the Major Occultation and near to the time of the Author

Chapter Thirty: Signs of Reappearance

Chapter Thirty-One: Reappearance of Imam Zamana (a.s.), its signs and what all will occur after that

Chapter Thirty-Two: Companions of Imam Zamana (a.s.)

END OF VOLUME 52

Chapter Thirty-Three: What will happen at the time of the Reappearance of Imam Zamana (a.s.) according to the report of Mufaddal bin Umar

Chapter Thirty-four: Rajat (The Return)

Chapter Thirty-five: Successors of Imam Qaim (a.s.)

Chapter Thirty-six: Epistles issued by Imam Mahdi (a.s.)

END OF VOLUME 53

Table of Contents

Publisher's Preface.....Error! Bookmark not defined.
Introduction 14
Special Features of this Translation 14
The Author 16
Father – Allamah Majlisi, the First 16
Sons of Majlisi I 17
Allamah Majlisi 17
Allamah Majlisi and the post of Shaykhul Islam 17
Valuable writings of Allamah Majlisi 17
Translations of the various books of Allamah Majlisi 19
Teachers of Allamah Majlisi 20
Students of Allamah Majlisi 20
His Death 20
Chapter One: Holy Birth of the Imam of the Age (a.s.) and the circumstances of his respected mother 21
Chapter Two: His names, titles, patronymic and their reasons 52
Chapter Three: Prohibition of pronouncing the name of Imam Zamana (a.s.) 57
Chapter Four: Attributes, traits and lineage of Imam Zamana (a.s.) 61
Chapter Five: Verses about the Rise of the Qaim 71
Chapter Six: Words of Allah and His Messenger about the Qaim as narrated by Shia and Sunni 105
Chapter 1: His advent in the last period of time 127
Chapter 2: Mahdi is from my progeny and from the Progeny of Fatima 128
Chapter 3: Mahdi is a leader of Paradise 128
Chapter 4: Allegiance to the Mahdi 129
Chapter 5: People of the east will support the Mahdi 129
Chapter 6: Duration of his rule 129
Chapter 7: Isa bin Maryam (a.s.) prays behind the Mahdi 130
Chapter 8: His looks 132
Chapter 9: Mahdi is from the progeny of Imam Husain (a.s.) 133
Chapter 10: Munificence of the Mahdi 134
Chapter 11: Mahdi is not Isa Ibne Maryam (a.s.) 135
Chapter 12: The Messenger of Allah (s.a.w.s.) is the first, Isa (a.s.) is the last and the Mahdi is in the middle 136
Chapter 13: His name and his looks 136
Chapter 14: Village from where he will rise 136

Chapter 15: Clouds will shade him 136
Chapter 16: The angel that will come with the Mahdi 137
Chapter 17: His Complexion and Physique 137
Chapter 18: His right cheek mole 137
Chapter 19: Mahdi's teeth 137
Chapter 20: Conquest of Constantinople 138
Chapter 21: His rule comes after tyrant rulers 138
Chapter 22: Mahdi is a virtuous Imam 138
Chapter 23: Prosperity of the Ummah during his rule 138
Chapter 24: Mahdi is the Caliph of Allah 138
Chapter 25: Mahdi is living and alive 139
Chapter Seven: Narrations of Amirul Momineen (a.s.) in this regard . 147
Opinion of Ibne Abil Hadid about the promised Mahdi 151
Another discussion of Ibne Abil Hadid 159
Chapter Eight: Narrations of Imams Hasan and Husain (a.s.) about the Promised Mahdi 162
Chapter Nine: Narrations from Imam Zainul Abideen (a.s.) 166
Chapter Ten: Narrations from Imam Muhammad Baqir (a.s.) 168
Chapter Eleven: Narrations of Imam Ja'far Sadiq (a.s.) 174
Chapter Twelve: Narrations of Imam Musa Kazim (a.s.) 183
Chapter Thirteen: Narrations of Imam Ali bin Musa Reza (a.s.) 186
Chapter Fourteen: Narrations of Imam Muhammad Taqi (a.s.) 190
Chapter Fifteen: Narrations of Imam Ali Naqi (a.s.) and Imam Hasan Askari (a.s.) 194
Chapter Sixteen: Prophecies of Soothsayers engraved on rocks 199
Prediction of Satih the soothsayer before reappearance 199
Chapter Seventeen: Arguments of Shaykh Tusi 203
Proof for Supreme religious leadership 205
Objections of an Ahle Sunnat scholar 205
Reply 206
Further clarification of Shaykhul Taifa 209
Other objections and their replies 211
Queries to the deniers of Imam Zamana (a.s.) 212
Evidence of the infallibility of the Imam 216
Truth is not beyond the pale of the Islamic Ummah 216
Refutation of Kaisaniyya beliefs 217
Nawusiyya 219
Waqifiya 219
Query 220
Reply 220
Objection 222
Reply 223
What do the other sects say? 225

Conclusion 226
Another Objection 227
Reply 227
Question 229
Reply 229
Another Query 230
Reply 230
Common excellences in Prophet and Imams 230
Objection 233
Reply 233
Application of Divine Penalties during the Occultation of Imam Zamana (a.s.) 234
Finding the truth during the occultation of the Imam 235
Statement of Sayyid Murtadha (a.s.) 237
Opinion of an Intellectual 237
Reply of Another Scholar 238
Reply of Shaykh Tusi 238
Another Reply 239
Question 240
Reply 240
Question 241
Reply 241
Question 241
Reply 242
Question 242
Reply 242
Occultation of the Imam is also a divine grace (*Lutf*) 243
Concealed Births 243
Why the Promised Mahdi was born in an Extraordinary Manner 244
Question 245
Reply 246
Disappearance of the prophets 247
Long age of Imam Zamana (a.s.) is not extraordinary 248
Reply 248
Objection 250
Reply 251
A glance at our opinion 251
Solitary report and Widely related reports 252
Question 254
Reply 254
Explanation of Allamah Majlisi 258
Chapter Eighteen: Occultations of the Prophets and Imam Zamana (a.s.) 260
Birth of His Eminence, Musa (a.s.) 266

Disappearance of Isa (a.s.) 266
Longevity of Nuh (a.s.) 267
Chapter Nineteen: People with long lifespans in the History of Humanity – longevity of Imam Zamana (a.s.) 271
Abu Duniai Muammar 271
Reports of Abu Duniawi 273
Statements of Shaykh Saduq about Abu Duniai Maghribi 275
Ubaid bin Sharid Jurhami 280
Rabi bin Dhaba Fazari 281
Shaqqul Kahin and his wise counsels 282
Shaddad bin Aad bin Iram and his paradise. Like which nothing was ever made on this earth 284
Auf bin Kunana and his wise statements 292
Inscription on the Ehram Tablet of Egypt 294
Lubaid bin Rabia 297
Aktham bin Saifee 301
Wise bequest of Aktham bin Saifi to his children 304
Shaykh Saduq's view 306
Sarbabak Hindi 307
Abdullah Yemeni Moammar 309
Shaykh Baba Ratan Moammar 309
Another Aged Person 309
Abu Amr Uthman bin Khattab bin Abdullah bin Awwam (Moammar) 311
Moammar Mashriqi 312
Harith bin Kaab Moammar 313
Mustaughar Moammar 314
Duraid bin Zaid Moammar 314
Zuhair bin Janab Moammar 314
Zul Asba Adwani 315
Mady Karb Himyari 315
Rabi bin Zaba Fazari 315
Abu Tamahan Qini 316
Abdul Masih bin Baqila Ghassani 316
Nabigha Jodi 318
Luqman bin Aad 318
Zabira bin Saeed 319
Duraid bin Sama Jashami 319
Mohsin bin Ghassan 319
Amr bin Hamama Doosi 319
Harith bin Mazaz Jurhami 319
Yarab bin Qahtan 319
A brief account of the long lived Persians 320
Afridun, the Just 320
Amr Aaamir Maziqiya 320

Jalhama bin Adad bin Zaid bin Yashjab 320
Amr bin Lahih 320
Aged Personalities of the Old Testament and their ages 321
Chapter Twenty: Miracles and narratives of his Emissaries 323
An Interesting Story 324
Another interesting story 326
Reports of Muhammad bin Salih 329
Story of Ahmad Dinawari 330
Muhammad bin Ali Alawi Husaini 337
Hasan bin Nadhr 339
Sons of Qasim Ibne Yala 340
Dismissal of the servant 341
Muhammad bin Ahmad 341
Muhammad bin Ibrahim Mahziyar 342
Ahmad Ibne Hasan 342
Extraordinary incident of Qasim Ibne Ala 344
Messenger of the people of Qom 347
Explanation of Shaykh Tusi 349
Abu Surah Zaidi 349
Abu Ghalib Zurari 351
Another Story 354
"He is not my son!" 355
Shaykh Saduq and his brothers 355
Muhammad bin Shadhan 356
Man from Sawad 356
The cost of the slave was less 356
Muhammad Ibne Ibrahim Ibne Mahziyar 357
Khuzistani Scribe 357
Messenger of the man from Balkh 358
Ahmad bin Hilal Sufi 359
Hasan Ibne Fadhl Yamani 359
Ali Ibne Muhammad Shamshati 361
Abu Rija Misri 361
Abul Qasim Ibne Abi Habis 362
The woman who was not pregnant 364
Predictions 365
Reports of Saad bin Abdullah Ashari 365
Muhammad Ibne Ali Aswad 366
Shaykh Saduq Muhammad bin Babawayh 367
The Lady of Aba 367
Ja'far Ibne Muhammad Ibne Matil 368
Abul Hasan Aqiqi 368
Muhammad Ibne Shadhan 370
Murjia partner 371

Muhammad Ibne Hasan Sairafi 371
Abu Ali Baghdadi 372
A Shia Lady 373
A Youth from Bani Abbas 373
Chapter Twenty-one: The Emissaries who communicated between the Shia and the Qaim during the minor occultation 375
(1) Abu Amr Uthman bin Saeed Amri 376
(2) Abu Ja'far Muhammad bin Uthman bin Saeed Amari 379
(3) Abul Qasim Husain Ibne Ruh Naubakhti 385
(4) Abul Hasan Ali bin Muhammad Saymoori – the last special deputy of Imam Zamana (a.s.) 392
Special Representatives of Imam Zamana (a.s.) 395
Statement of Aminuddin Tabarsi 397
Chapter Twenty-two: Those who falsely claimed to be emissaries and gateways to the Imam 400
Husain Ibne Mansur Hallaj 403
Muhammad bin Ali Shalmaghani 404
Abu Bakr Baghdadi – Abu Dalf Majnun 409
Chapter Twenty-three: Those who have seen His Eminence (a.s.) 413
An elderly man in Fustat City 415
Yusuf bin Ahmad Ja'fari 416
Ahmad bin Abdullah Hashmi 417
Abu Nuaim Ansari 418
Ali bin Mahziyar Ahwazi 421
Abu Sahl Naubakhti 427
Yaqub bin Yusuf Ghassani 429
Ahmad bin Ishaq Qummi 436
Yaqub bin Manfus 438
Abu Harun 438
Muhammad bin Uthman 439
A Man from Fars 439
Abu Saeed Ghanim bin Saeed Hindi 440
Nasim the Maidservant 443
Abu Nasar Taraif 443
Names of those who have seen His Eminence 443
Hasan bin Wajna 445
Ibrahim bin Mahziyar 446
Abdullah Suri 451
Rashid Hamadani 451
Servant of Imam Ali Reza (a.s.) 452
Ali bin Mahziyar 453
Grandfather of Abul Hasan Wajna 456
Delegation of the people of Qom and Jabal 456
Kamil bin Ibrahim Madani 459

The aged Kufian – Sharif Umar bin Hamza 463
Second Incident 474
Abul Adyan the Servant 475
Debate between Ibnul Khatib and Uthman 479
Qari Najmuddin Ja'far is cured of Paralysis 481
Portico 481
Restoration of eyesight 482
Battle of Siffeen 483
Display of Alawite Fury 484
Chapter Twenty-four: Report of Saad bin Abdullah Ashari 487
His meeting with the Imam and the questions that he asked the Imam 487
Objection of an opponent of Shia 488
Replies of Imam Zaman (a.s.) to these Objections 489
Chapter Twenty-five: Causes of the Occultation of the Imam and how the people will benefit from the holy being of the Imam during Occultation 496
Why the Hidden Imam is compared to the Sun behind the cloud 499

Introduction

In the name of Allah, the Beneficent, the Merciful.

The Promised Mahdi is the English translation of the thirteenth volume of Allamah Majlisi's *Biharul Anwar*, which was originally published in twenty-five volumes in Arabic. Later on it was published in a 110 volumes edition, of which this book comprises the 51, 52 and 53 volumes.

As the title, *Biharul Anwar* (*Oceans of Lights*) suggests, it is in fact an encyclopedia of Islamic traditional reports and it covers all the major sources of Islamic traditions extant at the time of its compilation.

The present volume deals with Imam Mahdi (a.s.), the last Imam of Ahle Bayt (a.s.). From which so far only an incomplete translation of the 51st volume has been published in English from the Islamic Republic of Iran.

The Promised Mahdi is the complete English translation of original thirteenth volume of *Biharul Anwar*, corresponding to volumes 51, 52 and 53 of the 110 volume set, which is in print today.

Special Features of this Translation

In this complete edition, we have included the chapters that were omitted by the previous translators; i.e. the chapter on Prophecies of Soothsayers engraved on rocks (Chapter 16) and the chapter on People with long lifespans in the History of Humanity (Chapter 19).

Secondly, we have included the chains of narrators, which is considered as a part of the *hadith* (tradition), although we have shown it in reduced font size to distinguish it from the text of the tradition.

Thirdly, we have given the Arabic text of the verses of Quran as well. Moreover we have also presented the Arabic text of the first tradition of every chapter for the convenience of advanced readers and researchers.

We have also numbered the chapter numbers in proper sequence after removing all discrepancies that were present in the Arabic, Persian and Urdu versions and also numbered the traditions according to the original Arabic version. Although there are a few discrepancies in numbering of traditions in the Arabic version,. we have followed the same sequence so that anyone comparing the English version with the Arabic will not have any problem.

While translating these volumes, we have adopted some features of the Persian translation by the most respected Ayatullah Ali Dawani.

First of all the title we have chosen for this book, is the translation of the above version: *Mahdi Maood* – The Promised Mahdi.

Secondly, we have emulated him in giving sub-headings to different traditions in some sections, which describe the subject matter of the tradition.

The biography of the honorable author, Allamah Muhammad Baqir Majlisi is also from the book of Ayatullah Ali Dawani's *Mahdi Maood* as also the write up on the works of Allamah Majlisi and their translations in various languages.

We invite suggestions from readers and scholars, which would help us in improving future editions of this book.

The Author

The great Allamah, the late Mulla Muhammad Baqir Majlisi (r.a.), is the author of *Biharul Anwar;* the thirteenth volume of which is devoted to the traditional reports about the twelfth Shiite Imam, Imam Muhammad Mahdi (a.s.). Allamah Majlisi (r.a.) was one of the most prolific writers of Shia Islamic books of traditions. It was the singular effort of this great scholar that Shia Islam was able to preserve its heritage and to popularize it among the masses, even though anti-Shia people tried their best to destroy the heritage of Shiaism and consign its books to the flames, as is known to all.

Here we shall present the biography of Allamah Majlisi in brief and for details, one may refer to books like Mirza Husain Noori's *Faizul Qudsi Fee Ahwal Majlisi* etc. This book includes details of the ancestors, siblings, teachers and students of Allamah Majlisi (r.a.). It also deals with the writings of this great scholar in Arabic as well as in Persian. The same was also mentioned in the old edition of the first volume of *Biharul Anwar.*

Father – Allamah Majlisi, the First

Mulla Taqi Majlisi, son of Maqsood Ali Isfahani, famous by the title of Majlisi the first, was the father of Mulla Muhammad Baqir Majlisi, the author of *Biharul Anwar.* He was one of the most prominent Shia scholar of the Safavid Era. His contribution to the preservation and revival of Shia heritage was such that every Shia person is indebted to him. The great jurist and famous scholar, Shaykh Hurre Amili says: "Mulla Muhammad Taqi Majlisi was an accomplished scholar, a great researcher, a pious worshipper, a trustworthy scholastic theologian and a jurist of his time."

Mulla Taqi Majlisi was a student of Mulla Abdullah Shustari and Shaykh Bahauddin Amili (r.a.). He resembled his teacher in piety and worship. All his life, he was busy in practicing the best of the morals and in propagating the traditions of the house of the Prophet. He was a prolific poet, who used the *nom de plume* of Majlisi and hence this title became popular among his descendants.

He passed away in the year 1070 Hijri at the age of sixty-seven years.

Among his writings is a gloss on *Man Laa Yahzarul Faqih* in Arabic as well as Persian, a commentary on *At-Tahdhib*, commentary on *Ziyarat Jamia*. A gloss on *Usul Kafi*; as well a commentary on *Sahifa Kamilah* of Imam Sajjad (a.s.).

Sons of Majlisi I

According to all books, Majlisi, the first, had three sons: Mulla Azizullah, Mulla Abdullah and Mulla Muhammad Baqir (Majlisi II). He also had four daughters who were also accomplished and educated like his sons.

Allamah Majlisi

The great Allamah, Mulla Muhammad Baqir Isfahani, famous as Allamah Majlisi and Majlisi II, was the third and the youngest son of Mulla Muhammad Taqi or Majlisi I. According to Mir Abdul Husain Khatoonabadi, Majlisi II was born in 1037 in Isfahan, which was a center of Shia Islam at that time. However in some other sources the year of his birth is mentioned as 1038.

Allamah Majlisi had a natural inclination to learning and he set upon the pursuit of knowledge since his childhood. He received his early education from his father and then from various scholars of that time, whom we shall mention below.

Allamah Majlisi and the post of Shaykhul Islam

He was elevated to the post of Shaykhul Islam by Shah Sulaiman Safavi, which was the highest religious post in Iran. At that time, his age was sixty-one years and he retained that post till the end of his life. Shah Sulaiman Safavi also formed endowments for the scholarly pursuits of the Allamah and for the spread of Islamic education.

Valuable writings of Allamah Majlisi

Since Persian was language of the common people at that time, Allamah Majlisi wrote a large number of books in this language to popularize Shia Islam among the masses. His Persian books are as follows:

1- *Hayatul Qulub* (3 volumes)

2- *Hilyautul Muttaqeen*

3- *Ainul Hayat*

4- *Mushkilatul Anwaar, Mukhtasar Ainul Hayat*

5- *Zaadul Maad*

6- *Tohfatuz Zair*

7- *Haqqul Yaqeen* (his last book)

8- *Jilaul Uyun*

9- *Rabiul Asabi*

10- *Maqabisul Masabih*

... and around forty other books.

Arabic books of Allamah Majlisi:

1- His magnum opus, the encyclopedic *Biharul Anwar* was originally published in twenty-five volumes as follows:

Vol. 1. Book of knowledge and ignorance; excellence of knowledge and scholars and their classes.

Vol. 2. Book of monotheism, qualities of the Almighty Allah, His beautiful names.

Vol. 3. Book of Divine Justice

Vol. 4. Book of debates and discussions

Vol. 5. Life histories of the prophets

Vol. 6. Life history of the Holy Prophet (s.a.w.s.) and an account of his ancestors

Vol. 7. Common account of the Holy Imams (a.s.) and Imamate

Vol. 8. Mischiefs that occurred after the passing away of the Prophet

Vol. 9. Account of Amirul Momineen (a.s.)

Vol. 10. Account of Lady Fatima, Imam Hasan and Imam Husain (a.s.).

Vol. 11. Account of four Imams after Imam Husain (a.s.): Imam Zainul Abideen, Imam Muhammad Baqir, Imam Ja'far Sadiq and Imam Musa Kazim (a.s.)

Vol. 12. Account of four Imams before Imam Mahdi (a.s.): that is Imam Ali Reza, Imam Muhammad Taqi, Imam Ali Naqi, and Imam Hasan Askari (a.s.).

Vol. 13. Account of Imam Mahdi (a.s.).

Vol. 14. The earth and the heavens and their parts. Jinns, men, animals, eatables and drinks. *Tibbe Reza* and *Tibbe Nabi* etc.

Vol. 15. Book of Faith and disbelief.

Vol. 16. Ethics, practice and manners

Vol. 17. Advices and wise sayings

Vol. 18. Part I- Purification, Part II – Prayers

Vol. 19. Excellence of the Holy Quran and rewards of its recitation etc.

Vol. 20. Zakat, Sadaqah, Khums, prayer, Etekaf and other rituals of the year.

Vol. 21. Hajj, Umrah, description of Medina etc.

Vol. 22. Ziyarats that have been narrated from the Holy Imams (a.s.).

Vol. 23. Vows and oaths.

Vol. 24. Practical laws till the Book of Diyats.

Vol. 25. Permissions and all the lists of Shaykh Muntakhabuddin Razi. Permission of various scholars like Allamah Hilli etc.

2- *Miratul Uqool fee Sharh Akhbar Aali Rasool:* Commentary of *Usul Kafi* of Kulaini.

3- Commentary on *Arbaeen*

4- Commentary on *At-Tahdhib* by Shaykh Tusi

5- Commentary on *Sahifa Sajjadiya*

6- *Al-Masail Hindiya* – Replies to questions sent to him by his brother, Mulla Abdullah from India.

... and eight other books.

Translations of the various books of Allamah Majlisi

Most of his Arabic writings have been translated into Persian and most of his Persian books have been translated into Arabic. Some of his Persian books have also been translated into Urdu and other languages.

The present translator has translated all the three volumes of *Hayatul Qulub* into English.

The respected Mr. Sayyid Tahir Bilgrami has translated *Ainul Hayat* into English for Ansariyan Publications.

Teachers of Allamah Majlisi

Allamah Majlisi obtained instruction from various teachers, the most prominent being the following:

1- His honorable father, Mulla Muhammad Taqi Majlisi (r.a.).

2- Mulla Muhammad Salih Mazandarani (d. 1081)

3- Maulavi Husain Ali, son of Mulla Abdul Shustari

4- Mir Rafiuddin Muhammad bin Haider Husaini Naini (d. 1099)

5- Mir Muhammad Qasim Tabatabai

6- Muhammad bin Sharif bin Shamsuddin Isfahani

7- Shaykh Hurre Amili

8- Mulla Mohsin Faiz Kashani (d. 1091)

9- Sayyid Ali Khan Shirazi (d. 1120)

10- Muhammad Mohsin bin Muhammad Momin Astarabadi etc.

Students of Allamah Majlisi

Among the most illustrious students of Allamah Majlisi were the following:

1- Sayyid Nimatullah Jazaeri

2- Mir Muhammad Salih bin Abdul Wasay

3- Mir Muhammad Husain Khatoonabadi...etc.

His Death

According to his grandson, Mir Muhammad Husain Khatoonabadi, Allamah Majlisi passed away on 27th of Ramadhan 1110 Hijri at the age of 73 years. He was buried next to his respectable father in the Jame Masjid of Isfahan, which is since then a place of visitation for Shia people.

1

Chapter One: Holy Birth of the Imam of the Age (a.s.) and the circumstances of his respected mother

وُلِدَ ع لِلنِّصْفِ مِنْ شَعْبَانَ سَنَةَ خَمْسٍ وَ خَمْسِينَ وَ مِائَتَيْنِ

1- ***Al-Kafi:*** Imam (a.s.) was born in the year two hundred and fifty-five (Hijri).

2- ***Ikmaaluddin:*** Ibne Isaam has narrated from Kulaini from Allaan Razi that he said:

"Some of our associates have informed us that: When the slave girl of Imam Hasan Askari (a.s.) became pregnant, he told her, 'You shall soon carry a male and his name is Muhammad; and he is my successor after me.'"

3- ***Ikmaaluddin:*** Ibne Walid Qummi from Muhammad bin Attar from Husain bin Razaqallah from Musa bin Muhammad bin Qasim bin Hamza bin Ali Ibne Musa Ibne Ja'far (a.s.) from Hakima Khatoon, daughter of Imam Muhammad Taqi (a.s.) that she said:

Imam Hasan Askari (a.s.) sent for me and said: "O aunt, have your *Iftar* tonight with us. This is the night of mid-Shaban and Allah, the High, will bring forth the Divine Proof on this night. He will be His Proof on His earth." Lady Hakima says, I said to him, "And who is his mother?" "Narjis," he said to me. "May Allah make me your ransom," I said to him, "there is no sign in her." "It is as I tell you," he said.

Lady Hakima says: I came and when I greeted and sat, she came to take off my shoes and said: "My lady, how are you this evening?" "Rather, you are my lady," said I, "and the lady of my household." She turned my word down

and said: "What is this, dear aunt?" "My dear daughter, Allah, the Exalted, will grant you in this night of yours a boy, a master in this world and in the hereafter." She sat and felt shy.

After I finished the Isha prayers and had Iftar, I went to bed and slept. When it was in the middle of the night, I got up to perform prayers. I finished my prayers and she was sleeping and there was no sign of any kind in her. I sat reciting the post-prayer recitations, then I went to the bed, and then I woke up suddenly. She was still asleep. She then woke up and arose and performed prayers.

Lady Hakima says: As doubts came to me, Imam Hasan Askari (a.s.) called out, "Don't make haste, aunt, the affair has come near." I recited Surah Sajdah and Surah Yasin. And as I was doing that, she woke up suddenly; I rushed to her and read the name of Allah on her and then asked, "Do you feel anything?" "Yes aunt," she said. "Pull yourself together and gather your heart," I told her. "It will be as I told you."

Lady Hakima said: "and then faintness overwhelmed me as parturition seized her. I woke up by sensing my Master, (a.s.); I removed the sheet from him, and there he was in prostration, touching the earth with his forehead and palms and knees and toes; I pulled him to myself and there he was, pure and clean.

Imam Hasan Askari (a.s.) called on me, "Bring my son to me, Aunt." I took his son to him. He put his hands under his thighs and back and put the infant's feet on his chest. He then put his tongue in his mouth and touched his eyes, ears, and joints with his hands. "My son, talk," he said then. The baby said: "I testify that there is no god, except Allah, the One without a partner; and I bear witness that Muhammad is Allah's Messenger." He then invoked blessings for Amirul Momineen (a.s.) and the Imams until he reached his father and then respectfully stopped.

Imam Hasan Askari (a.s.) said: "Aunt, take him to his mother, so he may give her greetings and then bring him to me." I took her to his mother and he greeted her. Then I brought him back and put him in the sitting room. He then said: "Aunt, come to us on the seventh day."

Lady Hakima says, In the morning, I came to offer my greetings to Imam Hasan Askari (a.s.). I removed the curtain looking for my Master. Not seeing him, I asked his father, "May I be your ransom, where is my Master?" He

said: "We entrusted him to the one that mother of Musa had entrusted Musa to."

When it was the seventh day, I came and greeted and sat. He said: "Bring to me my son." I brought my Master in a wrap. He acted towards his son in the same way he had acted the first time. Then he put his tongue into his mouth; as if feeding milk or honey. Then he said: "Talk, my son." The blessed infant said: "I testify that there is no god, except Allah." He then praised and invoked blessings on Muhammad and Ali, Amirul Momineen (a.s.), and everyone of the Imams, blessings of Allah be upon all of them, until his father. He then recited this verse:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {٥} وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ {٦}

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

Musa Ibne Ja'far, the narrator of this tradition says: I asked Aqaba, the servant, about this report and he authenticated and verified Lady Hakima's narration.

4- ***Ikmaaluddin:*** Ja'far bin Muhammad bin Masrur from Husain bin Muhammad bin Aamir from Mualla Ibne Muhammad that he said:

When Zubairi was killed, a letter came from Imam Hasan Askari (a.s.) as follows: "This is the punishment of one who attributes lies to Allah, the Exalted, with respect to His close friends. He had presumed that he would kill me while I do not have an offspring. So how did he witness the might of Allah, the Victorious and Exalted?" He sired a son and he named him M.H.M.D. This was in the year two hundred and fifty-six.

The same report is also mentioned in *Ghaibat* of Shaykh Tusi and he narrates a similar letter through another chain. It is possible to remove inconsistency between this account and the accounts, which mention the year

of his birth as two hundred and fifty-five, on the grounds that in this narration the said year is the time of the writing of the letter or the year of the murder.

5- ***Ikmaaluddin:*** Ibne Isaam has narrated from Kulaini from Ali bin Muhammad that he said:

"The Imam (a.s.) was born in mid-Shaban of year two hundred fifty-five."

6- ***Ikmaaluddin:*** Majiluwayh and Attar have narrated from Muhammad bin Attar from Husain bin Ali Nishaburi from Ibrahim bin Muhammad bin Abdullah bin Musa bin Ja'far (a.s.) from Shari from Nasim and Mariya that:

"When the Master of the Age fell from the abdomen of his mother, he fell hobbling on his knees, while raising his two forefingers towards the heavens. He then sneezed and said: 'Praise belongs to Allah, the Lord of the Worlds, and may Allah bless Muhammad and his household. The oppressors assumed that the Proof of Allah has expired. Should we be allowed to talk, doubts would disappear.'"

In *Ghaibat* of Shaykh Tusi, this report is mentioned through Allaan from Muhammad Attar.

7- ***Ikmaaluddin:*** Ibrahim bin Muhammad has narrated from Nasim, maidservant of Imam Hasan Askari (a.s.) that she said:

"When I came to him one night after his birth and sneezed in his presence, the Master of the Age (a.s.) said to me, 'May Allah have mercy on you.' I became very happy; so he said to me, 'May I not give you glad tidings about sneezing?' I said: 'Please do.' He said: 'It is protection from death for three days."

8- ***Ghaibat Tusi:*** Kulaini has directly narrated from Nasim that she said:

"When I came to him on the tenth night after his birth and sneezed in his presence, the Master of the Age (a.s.) said to me, 'May Allah have mercy on you.' I became very happy; he said to me, 'May I not give you glad tidings about sneezing?' I said: 'Please do.' He said: 'It is protection from death for three days."

9- ***Ikmaaluddin:*** It is narrated from Majiluwayh, Ibne Mutawakkil and Attar and together they have narrated from Ishaq bin Riyah Basri from Abi Ja'far Amari that he said:

"When the Master was born, Imam Hasan Askari (a.s.) sent for Abu Amr (First representative of Imam Zamana and father of Abu Ja'far Amari) and he came. The Imam said to him, 'Buy ten thousand pounds of bread and ten thousand pounds of meat and distribute them according to the status of people.' He told him to distribute it to Bani Hashim and offer his Aqiqah of a certain number of sheep."

10- ***Ikmaaluddin:*** Narrated Majiluwayh from Muhammad bin Attar from Abu Ali Khaizarani on the authority of a slave girl he had gifted to Imam Hasan Askari (a.s.) that she said:

"I was present at the birth of the Master (a.s.) and the Master's mother's name is Saiqal; and that Imam Hasan Askari (a.s.) had told the Master's mother what will happen to his family. Therefore, she had asked Imam Hasan Askari (a.s.) to pray for her that her death comes before his. Thus, she died during the lifetime of Imam Hasan Askari (a.s.). There is a tablet on her tomb on which it is inscribed: This is Umme Muhammad."

Abu Ali Khaizarani said: I heard this slave girl recall that when the Master was born, she saw a beam of light shining from him and reaching the zenith; and that she saw some white birds descending from the heavens and touching their wings against his head and face and the rest of his body and then fly away. She said: We informed Imam Hasan Askari (a.s.) about it. He laughed and then said: "These are angels from the heavens, who descended to be blessed by him. They would be his aides when he rises."

11- ***Ikmaaluddin:*** Ibne Mutawakkil has narrated from Himyari from Muhammad bin Ahmad Alawi from Abi Ghanim, the servant that he said:

"A son was born to Imam Hasan Askari (a.s.) whom he named 'Muhammad'. He showed him to his companions on the third day and said: "This is your Imam after me and my successor over you. He is the Qaim whom people are waiting for. When the earth will be filled with oppression and corruption, he will rise and fill it with equity and justice."

12- ***Ghaibat Tusi:*** A group of scholars has narrated from Abu Mufaddal Shaibani from Muhammad bin Bahr bin Sahl Shaibani that he said: Bushr bin Sulaiman, a slave trader from the descendents of Abu Ayyub Ansari and a sincere

Shia of Imam Ali Naqi and Imam Hasan Askari (a.s.) and their neighbor at Samarrah said:

"One day Kafur, the slave of Imam Ali Naqi (a.s.) came to me and summoned me to his master. When I went to the Imam, he said: "O Bushr, you are from the descendents of Ansar. This devotion is your legacy, which your each coming generation inherits from the preceding generation. You are trustworthy men of us, Ahle Bayt. I am elevating you and ennobling you by an excellence, through which you will surpass all Shia in devotion, by sharing a secret with you and sending you to purchase a certain slave girl."

He then wrote a very fine letter in Roman script and Roman language and imprinted his seal on it. He took out a yellow cloth in which were two hundred and twenty dinars. He said: "Take this and go with it to Baghdad." He told me to go to the crossing of the Euphrates on the noon of such and such day.

"And when you reach the boats of the captives, you will see slave girls in them. You will find buyers working for the procurers of the Abbasids and a small group from the Arab youths. When you see that, keep an eye on a man called Amr bin Zaid, the slave trader from a distance all day long, until a slave girl is brought to the buyers, who has such-and-such quality. Her dress is two thick silks; she refuses to be seen or touched by the examiners; she does not submit to anyone who would want to touch her.

And you will hear a cry in Roman from behind a thin veil. You should know she is saying: Alas from the violation of the veil. One of the buyers of Amr will say: Mine for three hundred dinars; her modesty has ever increased my desire for her. She replies to him in Arabic: Even if you come in the form of Sulaiman, the son of Dawood and with a kingdom like his, I will not be interested in you. So, save your money.

"The slave-dealer says: Then what is the solution? I have to sell you. The slave girl replies: Why the haste? There must be a buyer that my heart finds rest in him and in his fidelity and honesty.

At that moment, go to Amr bin Zaid and tell him you have a kind-hearted letter from a certain man of nobility, which he has written in Roman language and in Roman script, describing therein his benevolence, his fidelity, his excellence, and his generosity, so she may discern from it the character of its author. Should she be interested in him and choose him, then I am his representative in buying her from you."

Bushr bin Sulaiman says: I performed all that which my Master, Abul Hasan (a.s.) had ordered me to do with respect to the slave girl. When she saw the epistle, she cried very profusely and said to Amr bin Zaid: Sell me to the author of this letter. She took the solemnest of oaths that should he refuse to sell her to him, she will take her life. I negotiated the price with the dealer until it settled exactly on the amount my Master had given me.

The money being sufficient, I took the slave girl, who was so very happy and in laughter. I returned with her to the quarters I was residing at in Baghdad. She was very restless until she took out from her pocket the letter of our Imam. She would kiss it and put it on her eyes and place it on her cheeks and touch it to her body.

Astonished by this, I said: You are kissing a letter, you do not know who wrote it. "O incapable and feeble from knowing the position of the progeny of prophets," she said: "lend me your ears and empty your heart for my words. I am Malika the daughter of Yashua, son of the Caesar of Rome. My mother is from the descendents of the Disciples of Isa (Hawariyin), and her lineage goes back to the successor of Isa, Shamun. I will narrate to you the wondrous story.

My grandfather, the Caesar, wanted to marry me to his nephew when I was a girl of thirteen. So he gathered in his palace, three hundred priests and monks from the descendents of Hawariyin, and from their men of stature seven hundred men. He gathered four thousand commanders of the army and officers of the military and leaders of the armed forces and chiefs of the tribes. He erected a throne from the dearest of his riches, which was adorned with varieties of jewels and raised over forty steps. When his nephew climbed, the crosses were fixed about, the bishops took their stands in great reverence, and the pages of Injeel were opened. Suddenly the crosses collapsed from the top and hit the ground. The pillars of the throne crumbled and crashed onto the floor.

My grandfather's nephew, who had risen over the throne, fell down unconscious. The colors of the bishops changed and their chests trembled.

Their leader said to my grandfather, 'Please excuse me from facing this evil, which forebodes the demise of this Christian religion and the royal creed.' "My grandfather took this as an evil omen and said to the bishops, 'Erect these scaffolds and raise the crosses and bring the brother of this deceased man, whose dreams have been ruined, so I may marry him this young girl; so the evil of his dead brother may go away through his fortune.' "And when they did that, the same thing happened to the second as had

happened to the first nephew. People scattered away. My grandfather, the Caesar stood in great distress and entered the quarters of the womenfolk.

I dropped the curtains and in the same night saw in my dream that Isa, Shamun, and a number of the Disciples (Hawariyin) had gathered at my grandfather's palace. They had installed there a pulpit of light that was defying heavens in height and elevation. It was in the same spot where my grandfather had installed his throne.

At this, Muhammad, (s.a.w.s.), his son-in-law and his successor, Amirul Momineen (a.s.) and a number of his sons entered. Isa went forward and embraced him. Muhammad (a.s.) said to him, 'O Ruhallah, I have come to you to propose to your successor, Shamun for his daughter, Malika for this son of my mine, pointing to Imam Hasan Askari (a.s.), the son of the writer of this epistle. Isa looked at Shamun and said, 'The greatest honor has come to you. Let your relation be bonded with the relation of Aale Muhammad (a.s.).' 'Shamun said: 'It will be my honor to do so.'

He climbed over that pulpit. Muhammad (s.a.w.s.) said the rituals and married me to his son. Isa bore witness and the sons of Muhammad (a.s.) and the Hawariyin bore witness. When I woke up, I was scared to report this to my father or grandfather, fearing they would kill me. I was keeping this a secret and not revealing it to them.

Meanwhile, my heart throbbed with love for Imam Hasan Askari (a.s.) so much that I forsook eating and drinking. I became weak and my body grew lean and I became very sick.

There was no physician left in the cities of Rome that my grandfather did not bring and ask him to heal me. When despair overwhelmed him, he said to me, 'O solace of my heart, does any wish occur to your heart in this world, so I may fulfill it?' "I said: 'Grandfather, I see the doors of relief shut on me. However, if you save the Muslim captives in your prison from torture, and remove their chains, and do them favors, and kindly release them, I am hopeful that Isa and his mother will give me health.'

When he did that, I made effort to display health and ate a little food. This made him very happy and he became ever intense to confer kindness and respect upon the captives.

"I also saw in my dreams for fourteen nights the Mistress of the Women of the Worlds, Fatima (a.s.). She visited me along with Maryam, daughter of

Imran, and one thousand serfs from the Gardens. Maryam says to me, 'This is the Mistress of the Ladies (a.s.), the mother of your husband.' So I hold her and cry and complain why Imam Hasan Askari (a.s.) does not come to visit me. The Mistress of the Ladies (a.s.) said: 'My son, Imam Hasan Askari (a.s.) will not visit you as long as you believe in a partner with Allah in the religion of the Christians. This is my sister Maryam, the daughter of Imran, and she turns to Allah with disdain from your religion.

If you want the pleasure of Allah, the Exalted, and the pleasure of Isa and his mother, and to have Imam Hasan Askari (a.s.) visit you, say: I testify that there is no god, except Allah and Muhammad is the Last Messenger of Allah.'

"When I spoke these words, the Mistress of the Ladies of the World pulled me to her chest and my soul was blessed. She said: 'Now expect the visitations of Imam Hasan Askari (a.s.). I am sending him to you.'

I woke up in great excitement and expectation of meeting the Imam. When it was the next night, I saw Imam (a.s.) and as if I was saying to him, 'You abandoned me, my beloved, while the remedy of your love ruined my soul.' He said: 'My delay was not but for your polytheistic belief. Now you have embraced Islam, I am going to visit you every night until Allah brings us together.' Until now, his visitations to me have not ceased."

Bushr bin Sulaiman says: I asked her, "How did you fall amongst the captives?" She said: "Imam Hasan Askari (a.s.) told me on one of the nights: Your grandfather will shortly be dispatching an army to fight the Muslims on such and such day, and he will follow them. You have to join them in the train of servants along with a number of servants from such and such route.

I did that and the vanguards of Muslims encountered us, which led to my situation that you see. And no one knew that I am the granddaughter of the Roman Caesar until now, except you and that is because I told you. The gentleman in whose share of booty I fell, asked me of my name. I hid my identity from him and said: 'Narjis.' He said: 'A flame of the servants.'

I said to her, "It is amazing that you are Roman and your language is Arabic." She said: "Due to my grandfather's persistence and encouragement that I should increase my learning, he appointed a woman to me, who was his interpreter, to visit me. She would come to me day and night and teach me Arabic, until I became fluent."

Bushr says: When I brought her back to Samarrah, I came to my Master, Imam Ali Naqi (a.s.). He asked her, "How did Allah show you the glory of Islam and the disgrace of Christianity and the nobility of Muhammad and his Household?" She said: "How would I describe, O son of Allah's Messenger, something, which you know better than me?" "I would like to confer kindness on you," he said. "Which one is dearer to you, ten thousand dinars or a happy tiding of eternal grandeur?" "Happy tidings of a son for me," she said. "Rejoice the tidings of having a son, who would rule the world, from the east to the west, and fill it with equity and justice, as it will be filled with oppression and injustice."

"From whom," she asked. From the one for whom the Messenger of Allah (s.a.w.s.) proposed for you on such and such night, in such and such year, replied my Master in Roman. He said: "To whom Isa and his successor married you." "From your son?" she asked. "Do you know him?" "Has there been a night he has not visited me since I have embraced Islam on the hands of Mistress of the Ladies!"

Imam Ali Naqi (a.s.) said: "Kafur, call my sister Hakima." And when she entered, he said to her, "Here she is." Lady Hakima embraced her long and was very much happy to see her. Imam Ali Naqi (a.s.) said to her, "O daughter of the Messenger of Allah, take her to your house and teach her the duties and traditions, for she is the wife of my son and the mother Qaim (a.s.)."

13- ***Ikmaaluddin:*** Muhammad bin Ali bin Muhammad bin Hatim has narrated from Muhammad bin Yahya Shaibani that he said:

"I entered Kerbala on the year two hundred and eighty-six and visited the tomb of the forlorn son of the Messenger of Allah (s.a.w.s.) and then returned to Baghdad, intending towards the Cemetery called Maqabir Quraish, the Shrine of the Kadhimayn (a.s.). It was burning hot, so much so that it seemed that the noontime has been set ablaze and the heavens were burning in flames. When I reached from there at the shrine of Imam Kazim (a.s.) and smelled the breeze of his tomb that is engulfed in Divine compassion and encircled by gardens of forgiveness, I shed tears and took many grievous sighs blocking my eyes.

When my tears ceased and groans stopped and I opened my eyes, I saw an old man whose back was bent and his knees were curved and his forehead and palms had dried like the knees of a camel. Near the Tomb, he was saying to another gentleman who was with him, "O nephew, through the most

esoteric secrets and the noblest of all knowledge, which the two Masters possess, your uncle has reached a nobility the like of which none has carried, but Salman Farsi. Your uncle has reached at the end of his time and the expiration of his life, yet he does not find in the people of the locality a man to confide his knowledge in."

I said to myself, "O my soul, unkindness and suffering come from you, inasmuch as I exhaust the foot and the hoof in search of knowledge. Now my ears have caught from this old man a word, which alludes to the greatest knowledge and a magnificent affair."

I said to the old gentleman, "O Shaykh, who are the two Masters?"

He said: "Two Heavenly Stars treasured on earth in Samarrah." I said: "I take an oath by the love and the majestic position of Imamate and succession of these two Masters that I am a searcher of their knowledge and a seeker of their words. I profess the solemnest of the oaths to protect their secrets."

He said: "If you are truthful in what you are saying, present the words from the narrators of their traditions."

As he examined the books and the traditions therein, he said: "You are truthful. I am Bushr bin Sulaiman from the children of Abu Ayyub Ansari, one of the devotees of Imam Ali Naqi and Imam Hasan Askari (a.s.) and their neighbor at Samarrah."

I said to him, "Do favor on your brother by sharing some of the things you have seen from them."

He said: "My master Imam Ali Naqi (a.s.) made me knowledgeable about slaves. I would neither buy nor sell but with his permission, which helped me avoid dubious occasions, until my knowledge of the subject matured and I could make good distinction between the permissible and the illegal. As such, one night I was at my house at Samarrah, and a certain portion of the night had passed, when someone knocked at my door. I ran with speed and saw Kafur, slave and messenger of our Master, Imam Ali Naqi (a.s.) calling me to him. I put on my robe and went to him. I saw him talking to his son, Imam Hasan Askari (a.s.) and his sister Hakima from behind the curtain. When I was seated, he said: 'O Bushr, you are from the descendents of the Ansar, and this love has always been in you, with each coming generation inheriting it from the preceding one, and you are a trustworthy

man of us, Ahle Bayt...," then it continues with the tradition like Shaykh Tusi until its end.

14- ***Ikmaaluddin:*** Ibne Idris has narrated from his father from Muhammad bin Ismail from Muhammad bin Ibrahim Kufi from Muhammad bin Abdullah Mutahhari that he said:

I went to see Hakima Khatoon after the demise of Imam Hasan Askari (a.s.) to ask her about the Hujjah and the confusion in which people had split many ways. She said to me, "Sit down." I sat down and she said: "O Muhammad, verily Allah, the Exalted, does not leave the earth without a Divine Proof, be he a speaking one or a silent one. He has not put it in two brothers after Hasan and Husain, as a token of distinction for Hasan and Husain and to mark their superiority, lest there will be their peer on earth.

However, Allah, the Exalted, gave excellence to the progeny of Husain over the progeny of Hasan, as He gave excellence to the progeny of Harun over the progeny of Musa, though Musa was Divine Proof over Harun. And this excellence is for his progeny until Judgment Day.

"There must be a trial for the Ummah," said she, "in which falsifiers will fall in doubts, and in which verifiers will find salvation, lest people will have an argument against Allah after the apostles. This trial has occurred after the demise of Imam Hasan Askari (a.s.)."

I asked her, "My lady, did Hasan (a.s.) have a son?" She smiled and then said: "If Hasan (a.s.) did not have a son, who is the Divine Proof after him? Considering I told you that Imamate will not be in two brothers after Hasan and Husain, (a.s.)."

So I said: "My lady, tell me about the birth of my master and his occultation." She said: "Yes, there was a slave girl of mine called Narjis. My nephew came to visit me. He came forward intensely looking at her. I said: 'My Master, perhaps you have a desire for her. So, I will send her to you.' He said: 'No, Aunt, on the contrary I wonder at her.' I asked, 'What makes you wonder'?' he said: 'She will give birth to a boy, who is much dignified before Allah, the Exalted, who would fill the earth through him with equity and justice as it will be fraught with corruption and oppression.' I said: 'So, I will send her to you, O my master.' He said: 'Seek my father's permission in that regard.'

"I put on my clothes and came to the house of Imam Ali Naqi (a.s.). I greeted him and sat down. He initiated the conversation saying: 'Hakima, send Narjis to my son.' I said: 'My Master, I came for this purpose to you to seek your permission.' He said: 'O blessed lady, Allah, the Exalted, desired to give you a share in the reward and put a stake for you in the good.'

Lady Hakima said: "I did not stand and returned to my house and adorned her and gave her to Abu Muhammad, (a.s.). I facilitated the union between them at my house and he stayed with me a few days and then went to his father. I sent her with him."

Lady Hakima said: "Imam Ali Naqi (a.s.) passed away and Imam Hasan Askari (a.s.) took his father's seat. I would visit him like I visited his father. One day Narjis came to me to take off my shoes and said: 'My mistress, allow me to take off your shoes.' I said: 'Rather you are my mistress and the mistress of my household. By Allah, I will not forward my shoes to you so you take them off. Nor will you service me. Rather, I will serve you with pleasure.' When the Imam heard this, he said: 'May Allah reward you aunt.' I stayed at his house until sunset. Then I called the slave girl and said: 'Bring me my garment so I may leave.'

Imam (a.s.) said: 'Aunt, stay with us, for tonight the infant who is dignified before Allah, the Exalted, will be born, through whom Allah, the Exalted, will revive the earth after its death.' Not seeing any sign of pregnancy in Narjis, I asked, 'From whom, my Master'?' He said: 'From Narjis; not from anyone else.' Lady Hakima says, "I went to Narjis and I turned her on her abdomen, but I did not see any sign of pregnancy. I returned to him and told him of my observation.

Imam (a.s.) smiled and said: 'Her example is the similitude of the mother of Musa. Pregnancy did not appear in her and none knew of it until the time of delivery, because Firon was cutting the abdomens of pregnant women in search of Musa. This is like Musa (a.s.)."

Lady Hakima said: "I was constantly watching her until the time of dawn. She was sleeping before me and was not moving from one side to the other. When it was the end of the night near the dawn, she got up nervously. I pulled her to my breast and took the name of Allah on her. Imam (a.s.) called out, 'Recite *Inna Anzalnah* on her." I began reciting that and asked her, 'How do you feel?' She said: 'The affair of which my Master has informed you has approached.'

I began reciting the verses, as had ordered me my Master. At this, the baby answered back to me from her abdomen; he was reciting like I was reciting and he greeted me." Lady Hakima said: "I was shocked when I heard that. So Imam Hasan Askari (a.s.) called out, 'Do not wonder from the Command of Allah, the Exalted; He gives us speech at infancy and makes us Proof on earth at maturity.'

These words had not yet finished that Narjis disappeared from me. I did not see her, as if a veil had been erected between me and her. I ran to the Imam crying. He said to me, 'Return, O aunt, you will find her in her place.' She said: "I returned and it was but a moment that the veil was removed from between me and her. I saw her as glows of light on her strained my eyes.

I was seeing the baby (a.s.) that was prostrating on his face, hobbling on his knees, raising his forefingers towards the heavens and saying, 'I bear witness that a deity other than Allah, the One without a partner, is not; and that my grandfather is the Messenger of Allah; and that my forefather is Amirul Momineen (a.s.).' He then counted each and every Imam until he reached himself and said: 'O Allah, fulfill me my promise, complete my enterprise for me, strengthen my position, and fill the earth through me with equity and justice.'

Imam Hasan Askari (a.s.) called out saying, 'Aunt, bring him here.' I took the blessed baby to his father. When I appeared with him in my hands before his father, he greeted his father. Imam (a.s.) took him as birds were striking wings over his head. He called to one of the birds and said: 'Carry him and protect him and return him to us every forty days.'

The bird flew away with him to the heavens, with the rest of the birds following. I heard Imam Hasan Askari (a.s.) say: 'I entrust you to the one that mother of Musa entrusted.' Seeing this, Narjis wept, so he said to her, 'Relax, he will not suckle but from your breasts. He will be returned to you as Musa was returned to his mother. It is His word:

فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

"So We gave him back to his mother that her eye might be refreshed, and that she might not grieve." (Surah Qasas 28:13)

Lady Hakima said: "I asked, 'What is this bird?' He said: 'It is the Holy Spirit (Ruhul Qudus), who is assigned to the Imams to make them successful

and firm and to facilitate their growth through knowledge.' "When it was forty days, the boy was returned. My nephew (a.s.) sent for me and called me over. I went to him and saw a child moving about in front of him.

I said: 'My Master, this is a boy of two years.' He smiled and then said: 'The sons of apostles and successors, when they are Imams, they grow differently than others. A child of ours talks in the womb of his mother, recites the Quran, and worships his Lord. At the age of suckling, angels obey him and descend to him every morning and evening.'

Lady Hakima said: "I always saw that child every forty days until I saw him as a grown man in a very few days prior to the demise of his father. I did not recognize him. I asked the Imam, 'Who is this man that you ask me to sit in front of?' He said: 'The son of Narjis. And he is my heir after me. Soon you will not find me amongst you. So listen to him and obey him.'

"Imam (a.s.) passed away after a few days and people split different ways as you see. By Allah, I see him every day and night and he informs me of what you people ask about so I may answer you. By Allah, when I want to ask him about something, he answers me before I ask him. If something comes up, his answer comes to me immediately without my asking. He told me just yesterday about your coming to me and ordered me to inform you of the truth."

The narrator, Muhammad bin Abdullah says: "By Allah, Lady Hakima told me of things that no one knew, except Allah, the Exalted. So I realized that this is the truth and rightfulness from Allah, the Exalted, and that He has informed him of which He has not informed anyone in His creation.

15- ***Ikmaaluddin:*** Taliqani has narrated from Hasan bin Ali bin Zakariya from Muhammad bin Khalilan from his father from his grandfather from Ghiyath bin Asad that he said:

"Imam Mahdi (a.s.) was born on Friday. His mother was a woman of dignity called Raihana, Saiqal and Susan. She was called Saiqal because of the pregnancy. His birth was on the eighth night left from Shaban of the year two hundred and fifty-six. His representative was Uthman bin Saeed; and when Uthman died, he appointed his son, Abu Ja'far Muhammad Ibne Uthman, his heir; and Abu Ja'far appointed Abul Qasim Husain Ibne Ruh his heir; Abul Qasim appointed Abul Hasan Ali bin Muhammad Saymoori, his heir, may Allah be pleased with them. When Saymoori reached his demise, he was asked to designate a legatee, to which he replied, "For Allah is the

command. He is its patron." The Major Occultation is the one that began after Saymoori.

The author says: "She was called Saiqal because of her pregnancy," it also alludes to the illumination and glow that overtook her due to the luminous pregnancy. When they polish and shine their swords, Arabs call them Saiqal.

16- ***Ikmaaluddin:*** It is narrated from Ali bin Husain bin Faraj from Muhammad bin Hasan Karkhi that he said: I heard Abu Harun, one of our Shia scholars say:

"I met the Imam of the Time (a.s.). His birth was on Friday, the year two hundred and fifty-six."

17- ***Ikmaaluddin:*** It is narrated from Ibne Mutawakkil from Himyari from Muhammad bin Ibrahim Kufi that he said:

Imam Hasan Askari (a.s.) sent a slaughtered sheep to me and said: "This is of the Aqiqah of my son, Muhammad."

18- ***Ikmaaluddin:*** Majiluwayh has narrated from Muhammad bin Attar from Hasan bin Ali Nishaburi from Hasan bin Mundhir that Hamza bin Abil Fath came to me one day and said:

"Happy news! Last night a son was born to Imam Hasan Askari (a.s.) at the House. He has ordered it to be kept a secret." "What is his name?" I asked. "He has named him Muhammad and given him the patronymic of Abu Ja'far."

19- ***Ikmaaluddin:*** Taliqani has narrated from Hasan bin Ali bin Zakariya from Muhammad bin Khalilan from his father from his grandfather from Ghiyath bin Asad that he said:

I heard Muhammad Ibne Uthman (q.s.) say, "When Imam Zamana (a.s.) was born, a light beamed from his overhead towards the heights of the heavens. He then fell on his face, prostrating before his Lord, Glory to His name. He then raised his head as he was saying, 'I bear witness, and so do the angels and the possessors of knowledge, that a deity other than Him, standing in equity, is not. The religion before Allah is only Islam." Muhammad Ibne Uthman said: "He was born on Friday eve."

20- ***Ikmaaluddin:*** Through the same chains of narrators, it is narrated from Muhammad Ibne Uthman Amari that he said:

"The Master was born circumcised and I heard Lady Hakima say, 'No blood was seen in her mother at his birth.' This is the manner of the mothers of the Imams, peace be on them."

21- ***Ikmaaluddin:*** It is narrated from Abul Abbas Ahmad bin Abdullah bin Mahziyar from Ahmad bin Hasan bin Ishaq Qummi that he said:

"When Imam Zamana (a.s.) was born, a letter came from Imam Hasan Askari (a.s.) to my grandfather, Ahmad Ibne Ishaq. It was written in the handwriting in which his letters would come to my grandfather, "The Infant is born. This must remain a secret with you and hidden from all people, for we have not revealed it but to the closest of his relations and the fondest of his devotees. We desired to inform you, so may Allah make you happy through him as He has made us. And peace be on you."

22- ***Ikmaaluddin:*** It is mentioned on the authority of Ibnul Walid from Abdullah bin Abbas Alawi from Hasan bin Husain Alawi:

"I came to Imam Hasan Askari (a.s.) at Samarrah and congratulated him for the birth of his son, Qaim (a.s.)."

The same tradition is narrated through another chain of narrators in *Ghaibat* of Shaykh Tusi.

23- ***Ikmaaluddin:*** It is narrated from Ali bin Muhammad bin Habbab from Abil Adyan from Aqeed the servant from Abu Muhammad Ibne Khairuya Basri and narrated Hajiz Washa from Aqeed and also Abu Sahl Naubakhti has narrated from Aqeed that he said:

"The Bosom Friend of Allah, Hujjat Ibne Hasan Ibne Ali Ibne Muhammad Ibne Ali Ibne Musa Ibne Ja'far Ibne Muhammad Ibne Ali Ibne Husain Ibne Ali Ibne Abi Talib, bliss of Allah be for them all, was born on Friday eve in the month of Ramadan of the year two hundred and fifty-four after Hijra. His patronymic is Abul Qasim and it is also said that it is Abu Ja'far. His title is Mahdi and he is the Proof of Allah on His earth. People have split many ways on the subject of his birth: Of them are those who have let it be known, of them are those who have concealed it, of them are those who have been forbidden from mentioning him, and of them are those who have made his name public. And Allah knows the best."

24- ***Ghaibat Tusi:*** A group has narrated for Talakbari from Ahmad bin Ali from Muhammad bin Ali from Hanzala bin Zakariya from Thiqa that he said: Abdul Abbas Alawi has narrated from Hasan Ibne Husain Alawi that:

"I came to Imam Hasan Askari (a.s.) at Samarrah and felicitated him for the birth of our Master, the Master of the Age."

25- ***Ghaibat Tusi:*** Ibne Abil Jayyid has narrated from Ibne Walid from Saffar from (Muhammad) Ibne Abdullah Mutahhari from Hakima binte Muhammad bin Ali Reza that she said:

"In the year two hundred and fifty-five at mid-Shaban, Imam Hasan Askari (a.s.) sent for me saying, "Aunt, have your Iftar with me tonight, for Allah, the Glorious, will make you happy through His Wali and His Hujjah on His creation and my heir after me." This made me so very happy. I put on my garments and left at once and reached him at his house. He was sitting in the yard of his house and his concubines were about him. I said: "May I be your ransom, O my Master, from whom would the successor be born?" He said: "From Susan." I ran my eyes over them and did not see any slave girl with any sign of pregnancy, except Susan. After I prayed the Isha prayers, I brought the meal and Susan and I made Iftar. Arranging her and myself in one room, I fell asleep for a short while and then woke up. I was constantly thinking about the promise of Imam Hasan Askari (a.s.) with regard to the Wali of Allah.

I got up before the regular time I would wake up every night for prayers. I performed the midnight prayers and when I reached the watr prayers (last part), Susan rose suddenly and went out and made her ablution with great attention and piety. Then she came back and prayed the midnight prayers and reached watr. It occurred to me that dawn has neared and I rose up to check it. The first dawn had risen. Doubts entered my heart with regard to the promise of Imam Hasan Askari (a.s.). He called me from his room, "Aunt, do not have doubts. It is almost as if you are witnessing the event at this hour and seeing him, God willing."

Lady Hakima says, I felt embarrassed from Imam Hasan Askari (a.s.), because of the doubts that had occurred to me. I returned to the room feeling ashamed. Suddenly Susan finished her prayers and came out frightened. I met her at the door of the room and said: "My parents be your ransom, do you feel anything?" She said: "Yes, O aunt. I feel a great happening." I said to her, "May you have no fears, Allah-willing." I took a pillow and threw it at the center of the room and sat her on it. I sat in a position with respect to her in

which a woman sits from another woman for the purpose of delivery. She seized my hand and squeezed it very hard. Then she groaned once and recited Kalimah. I looked beneath her, and there I was in the presence of the Wali of Allah, bliss of Allah be for him, who was touching the earth with his forehead, palms of hands, knees, and toes. I held him from his shoulders and sat him on my lap. He was clean and without any need to any attention.

Imam Hasan Askari (a.s.) called, "O aunt, bring my son to me." I took him to his father, who took him and brought out his tongue and touched it against the eyes of the baby, who opened his eyes. He then put his tongue into the blessed baby's mouth, who sucked on it. He then put it into his ears. He sat him on his right palm. The Wali of Allah sat straight. Imam Hasan Askari (a.s.) touched the baby's head and said, "My dear son, speak with the power of Allah." The Wali of Allah sought refuge of Allah from the cursed Satan and began:

بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {٥} وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

"In the name of Allah, the Beneficent, the Merciful. And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs. And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

And may Allah bless His Messenger and Amirul Momineen (a.s.)." He mentioned the Imams one after the other until he reached his father.

Then Imam Hasan Askari (a.s.) gave him to me and said: "O Aunt, return him to his mother so her heart may rejoice and may she grieve not and so she may know that the promise of Allah is true, but the majority of the people do not know.

I returned him to his mother while the second dawn had brightened. I performed the Fajr prayers and then said my post prayers devotions until sunrise. I bid Imam Hasan Askari (a.s.) farewell and returned to my house. When three days had passed, I became anxious to see the Wali of Allah. I went to them and started with the room where Susan was. I did not see any

trace, nor heard any mention. I did not want to ask, so I came to Imam Hasan Askari (a.s.). I felt bashful to begin the conversation with him by asking him.

So, he began and said: "O aunt, he is in the protection of Allah, and His safeguard, and His curtain, and His eye, until Allah gives him permission. So when Allah hides my person and transfers me, and you see my Shia disputing, inform the reliable ones of them. This must remain with you and them as a secret, for Allah hides His Wali. Allah hides him from His creation and He veils him from His servants. No one will see him until Jibraeel (a.s.) offers him his courser, in order that Allah may fulfill the enterprise that must be fulfilled."

26- ***Ghaibat Tusi:*** Ahmad bin Ali has narrated from Muhammad bin Ali from Ali bin Sami bin Banan from Muhammad bin Ali bin Abil Dari from Ahmad bin Muhammad from Ahmad bin Abdullah from Ahmad bin Ruh Ahwazi from Muhammad bin Ibrahim from Hakima the like of the previous tradition, however, with this difference that she says:

"Imam Hasan Askari (a.s.) sent after me on the night of mid-Ramadan of the year two hundred and fifty-five." "I said to him, O son of Allah's Messenger, who is his mother? He said: Narjis." "When it was the third day, my anxiety for the Wali of Allah intensified. So I brought them a repast and began with the room where the slave girl was. There she was sitting like a woman who has delivered a child. She was wearing yellow clothes and her head was wrapped. I greeted her and looked at the side of the room. There was a cradle of a baby covered by green sheets. I turned to the cradle and removed the sheets and saw the Wali of Allah sleeping on his back, neither fastened nor tied. He opened his eyes and began laughing and calling me with his finger. I held him and brought him near my mouth to kiss. I smelt a fragrance from him that I have never smelt a better fragrant than that. Imam Hasan Askari (a.s.) called me, 'Aunt, come and bring my young man to me.' I took him to his father. He said to him, my son, speak..."

Then the saying of the Wali of Allah is narrated and then she says, "I took him from his father while he was saying, 'My dear son, I entrust you to the one mother of Musa entrusted him to. Be in the comfort of Allah, and His safeguard, and His protection and His company.' He said: 'Return him to his mother, aunt, and hide the news of this baby of ours and do not inform anyone till the time arrives.' I brought him to his mother and bid them farewell." Then the tradition continues like the previous one.

27- ***Ghaibat Tusi:*** Ahmad bin Ali has narrated from Muhammad bin Ali from Hanzala bin Zakariya that he said:

Narrated to me Thiqa from Muhammad bin Ali bin Bilal from Hakima an identical tradition. In another narration on the authority of a number of great Shaykhs, it comes that Lady Hakima narrated this narrative and mentioned that it was the night of mid-Shaban and that his mother was Narjis. The narrative continues like the previous one until her saying, "There I was, sensing my Master and hearing the voice of Imam Hasan Askari (a.s.) as he was saying, 'O my aunt, bring my son to me.'

So I removed the curtains from my Master, and there he was, prostrating, touching the earth through his forehead, palms, knees and toes. On his right forearm it was written:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."(Surah Isra 17:81)

I pulled him to myself and found him pure and clean. He did not need any sort of attention. I wrapped him in a sheet and carried him to Imam Hasan Askari (a.s.). They have mentioned the narrative the same way until his saying, "I bear witness that a deity other than Allah is not and Muhammad is the Messenger of Allah and that Ali is by truth Amirul Momineen (a.s.)." Then he mentions the Imams one by one until himself. He prays for his devotees for relief on his hands. Then he stops.

She says: "Then something like a veil was erected between me and Imam Hasan Askari (a.s.) and I did not see my Master. I said to Imam Hasan Askari (a.s.), 'My Master, where is my lord?' He said: 'Someone who is worthier than you and us took him."

Then they have mentioned all of the narration and added: When it was after forty days, I came to Imam Hasan Askari (a.s.) and there was our Master, the Patron. He was walking about the house. I had never seen a face more beautiful than his, nor heard any tongue more eloquent than his. Imam Hasan Askari (a.s.) said: "This is the baby who is dignified before Allah, the Glorified." I said: "My Master, I see him in this condition and he is only forty days old." He smiled and said: "My aunt, don't you know that we Imams, grow in the day to the extent that others grow in a year." I arose and kissed

his forehead and returned. Then I came back and sought him, but did not see him. I said to Imam Hasan Askari (a.s.), "What have you done to our Master?" He said: "Aunt, we have entrusted him to the one mother of Musa entrusted him to."

28- ***Ghaibat Tusi:*** It is narrated from Ahmad bin Ali from Muhammad bin Ali from Hanzala bin Zakariya that he said:

"Ahmad bin Bilal bin Dawood, the scribe, who was a Sunni and a Nasibi, having contempt to Ahle Bayt, which he did not hide, narrated this to me. He was my friend and would express his affection to me, as it is in the spirit of the people of Iraq. He would say every time he met me, "I have a news for you to rejoice, but I will not give it to you." I would pretend to care less until one day we were brought together at a secluded spot. With much fervor, I asked him to tell me about what news he had. He said: Our houses were at Samarrah, in front of the house of Ibne Reza, (meaning the house of Imam Hasan Askari (a.s.). For a very long time, I stayed away from the locality, going to Qazwin and other cities. Then destiny brought me back to Samarrah. When I arrived there, I had lost all whom I had left behind from my family and relatives, except an old woman who had raised me and she had a daughter with her.

She was of the original disposition, veiling, protective, and did not know lying. Also there were some of our cousins who had stayed at the house. I stayed with them for some days and then decided to leave. The old woman said: "How do you make haste to return after such a long absence? Stay with us, so we may take the pleasure of your stay." I said to her in the way of jest, "I want to go to Kerbala." This was a season when great many people were leaving either for mid-Shaban or the day of Arafa.

"I seek refuge of Allah for you, my son, to blaspheme through this talk of ridicule." She said: "I am going to tell you what I have seen. This happened two years after you left us. I was in this house, sleeping near the main entry hall. My daughter was with me. I was in a condition somewhere between sleep and wakefulness, when entered a man of handsome face, clean clothes, fragrant smell, and said: so and so, some one will come at this hour to you to call you to your neighbor. Do not refuse to go with him. And do not be scared.

I was afraid and called my daughter, 'Did you notice someone entering the house?' She said: 'No.' I called Allah to my heart and recited some verses and went to sleep. The same man came again and said what he had said

earlier. I cried out to my daughter. She said: 'No one has entered the house. Remember Allah and do not be scared.' I recited some verses and went to sleep again. When it happened the third time, the man came and said: So and so, the one who is calling you has come and is knocking the door. Go with him.'

I heard the knock and went to the door. 'Who is this?' I asked. 'Open and fear not,' someone said. I recognized his word and opened the door. It was a servant who had a lower garment sheet on him. He said: 'A neighbor needs you for a very important matter. So come.' He covered my head with the sheet and took me to the house, which I knew. There were sets of curtains fixed in the middle of the house. A man was sitting on the side of the curtains. The servant gestured to me with his eye and I entered. There was a woman in labor and another lady was behind her as if she was delivering her. The woman asked: 'Would you help us in this?'

I helped them in the delivery. It was but a moment that a boy was born. I held him and shouted, 'It is a boy! It is a boy!' I put my head out from the side of the curtains to give the glad tiding to the man who was sitting. 'Don't shout,' someone said. When I returned inside, the boy was not in my hand. The woman who was seated told me, 'Don't shout.'

The servant took my hand and wrapped my head with the sheet and took me out of the house. He took me to my house and gave me a bag and said: 'Don't tell anyone of what you saw.' I entered the house and returned to my bed. My daughter was still sleeping. Waking her up, I asked, 'Did you see me going out and coming back?' She replied: 'No.' I opened the bag at that hour and there were ten dinars in it. I have not told this to anyone until today when you spoke these words in the way of ridicule. I narrated this to you to commiserate over you, for these people (Ahle Bayt) have a lofty status and high position before Allah, the Glorified, and everything they pray for is fulfilled."

I was astonished by her narrative but passed on with ridicule and jest. I did not ask her of its time; however, I know for sure that I had left them in two hundred and fifty and some odd year and had come back to Samarrah at two hundred and eighty-one. The time when the old woman narrated this to me was during the ministry of Ubaidullah bin Sulaiman.

Hanzala, the narrator of this report says: I called Abul Faraj Muzaffar bin Ahmad and he also heard this story with me.

29- *Ghaibat Tusi:* It is narrated that one of the sisters of Imam Ali Naqi (a.s.) had a slave girl, whom she had raised, called Narjis. When she had grown up, Imam Hasan Askari (a.s.) entered and looked at her. She said to him, "I see, my Master, you are looking at her." He said: "I did not look at her but wondering: Lo, the baby that is dignified before Allah will be from her." Then he ordered her to seek permission of Imam Ali Naqi (a.s.) to offer her to him. She did that and Imam Ali Naqi (a.s.) ordered her to do so.

30- *Ghaibat Tusi:* It is narrated from Allaan Razi that he said:

"The Master (a.s.) was born in the year two hundred and fifty-six after Hijrat, two years after the demise of Imam Ali Naqi (a.s.)."

31- *Ghaibat Tusi:* It is narrated from Muhammad bin Ali Shalmaghani in the book of *Al-Awsiya* on the authority of Hamza Ibne Nasr, the slave of Abul Hasan (a.s.) who narrates from his father that:

"When the Master was born, the people of the house felicitated each other and rejoiced. When he grew, I was ordered to buy every day a bone with marrow and it was said: 'It is for our young Master.'"

32- *Ghaibat Tusi:* Shalmaghani narrates that Ibrahim Ibne Idris said:

Imam Hasan Askari (a.s.) sent me a sheep and said: "Offer this as Aqiqah of my son. Eat and feed your family." I did that and met him afterwards, he said: "The son of mine that was born, died."

Later, he sent me two sheep and wrote, "In the name of Allah the Merciful the Compassionate. Offer these two sheep as Aqiqah of your Master. Eat, may Allah bless it for you, and feed your brothers." I did that and saw him afterwards. He did not say anything.

33- *Ghaibat Tusi:* Muhammad bin Hamam has narrated from Ja'far bin Muhammad bin Malik and Himyari has narrated from Ibne Abil Khattab and Muhammad bin Isa and Abdullah bin Aamir all together have narrated from Ibne Abi Najran from Khashab from Maruf bin Kharbudh that Imam Muhammad Baqir (a.s.) says, "Said the Messenger of Allah (s.a.w.s.):

'Verily the example of my Household in this Ummah is the similitude of the stars of the heavens. Whenever a star disappears, another star rises, until you stretch your eyebrows to him and point with your fingers at him, the angel of death comes and takes him. Then you remain a stretch of time not

knowing one thing from another. The progeny of Abdul Muttalib will be equal in that. When you are like that, Allah will raise your star. So praise him and accept him.

The author says: The coming of the angel of death and taking him does not mean his death, but rather, that the angel of death was with the Ruhul Qudus when the latter took him to occultation.

34- ***Kitabun Nujoom:*** One of our associates has mentioned in the book of *Al-Awsiya*, which is a reliable book, narrated by Hasan Ibne Ja'far Saymoori, and its author is Ali Ibne Muhammad Ibne Ziyad Saymoori, who corresponded with Imam Ali Naqi and Imam Hasan Askari (a.s.), and was a trustworthy and reliable man – the following words, "Narrated to me Abu Ja'far Qummi, the son of my brother, Ahmad Ibne Ishaq bin Musaqqala, that:

"There was a Jewish astrologer in Qom, reputed for his accuracy in calculations. Ahmad Ibne Ishaq called him and said: An infant has been born in such and such time. See his fortune and check his destiny.

The astrologer looked at his charts and did certain calculations and told Ahmad Ibne Ishaq: 'I do not see any star guiding me to conclude that this infant is yours. Such an infant is born only to an apostle or the successor of an apostle. Inference indicates that he will own the world, from east to west, land to sea, deserts to mountains; no one will remain on the face of the earth but will follow his religion and profess devotion to him.'"

35- ***Kashful Ghummah:*** Shaykh Kamaluddin Ibne Talha says:

"The birth of Hujjat Ibne Hasan (a.s.) was in Samarrah on the twenty third of Ramadan of the year two hundred and fifty-eight. His father is Abu Muhammad Hasan, and his mother is a slave girl named Saiqal; Hakima and other names are also mentioned for his mother. His patronymic is Abul Qasim; his title Hujjat, the Virtuous successor, and Muntazar (the Awaited) is also said to be one of his titles."

36- ***Irshad:*** His birth was in mid-Shaban of the year two hundred and fifty-five. His mother is a slave girl, called Narjis. His age at the time of his father's demise was five years in which Allah had given him wisdom and the decisive speech and had made him a Sign for the worlds. He gave him wisdom like he gave Yahya wisdom in infancy; He made him an Imam like He made Isa Ibne Maryam, an apostle in the cradle.

He has two occultations before his rise, one of which is longer than the other. Traditions have reached us in this regard. The shorter one of the two is from the time of his birth until the end of the time of the emissaries between him and his Shia and the demise of the representatives through death. And the longer one is the one after the first one. At its end, he will rise with the sword."

37- *Kashful Ghummah:* Abil Khashshab says: Narrated to me Abul Qasim Tahir bin Harun bin Musa Alawi from his father from his grandfather that Imam Ja'far Sadiq (a.s.) said:

"The Virtuous successor (*Khalafus Salih*) is from my progeny. He is the Mahdi and his name is Muhammad. His patronymic is Abul Qasim. He will rise in the last period of time. His mother is called Saiqal.

Abu Bakr Darra, armor-maker told us: His mother is Hakima. And a third narration says that she is called Narjis and Susan, according to another account. Allah knows the best. His patronymic is Abul Qasim. He has two names, Khalaf and Muhammad. He will appear in the latter times. Clouds over his head will shade him from the sun. They go wherever he goes and they call in an eloquent voice: This is the Mahdi.

Also Muhammad bin Musa Tusi narrated to me, Abu Miskin narrated from a certain historian to me that the mother of al-Muntazir is called Hakima.

Ibne Khallikan says in his *Tarikh*: He is the Twelfth of the Twelve Imams according to Shia belief. He is known as the Divine Proof (Hujjah) and he is the one that Shia believe is the Awaited Qaim and the Mahdi. He is the one, according to them, who was at the cellar (sardab). They have said much about him. They await his appearance at the end of the time from the cellar at Samarrah.

His birth was on Friday, mid-Shaban, year two hundred and fifty-five. At his father's demise, his age was five years. His mother's name is Khamat, and it is said: Narjis.

The Shia say that he entered the cellar in his father's house as his mother was looking at him and did not come back to her. This happened in two hundred and sixty-five. His age on that day was nine years. Ibne Arzaq has mentioned in *History of Miyafariqin* that the mentioned Hujjah was born on the ninth of Rabiul Awwal of the year two hundred and fifty-eight. It is also

said that he was born on the eighth of Shaban, two hundred and fifty-six. This is the correct narration. When he entered the cellar, his age was four years, and it is said: five years. It is also said that he entered the cellar in the year two hundred and seventy-five, when his age was seventeen. And Allah knows the best.

The author says: I saw in the book of one of our scholars, a tradition as follows: Said our Masters, Imam Ali Naqi and Imam Hasan Askari (a.s.), "When Allah desires to create an Imam, he send down a drop from the water of Paradise into the clouds, which drops into a fruit of Paradise. The Hujjah of the time eats it and when it finds its place in him, and forty days pass on him, he can hear voices.

When four months pass after he has been conceived, it is transcribed on his right arm:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً لاَّ مُبَدِّلِ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

"And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing." (Surah Anam 6:115)

When he is born, he establishes the order of Allah, and pillars of light are erected for him in every place, in which he sees the people and their deeds. The commands of Allah descend on him in those pillars. The pillar is before his eyes, wherever he turns and looks."

Imam Hasan Askari (a.s.) says, "I came to my aunts and saw a slave girl of theirs, who was well adorned. Her name was Narjis. I looked at her and prolonged my stare. My aunt Hakima remarked, 'I see you, my Master, looking at this slave girl closely.' I said: 'Aunt, my stare at her is not but for wondering at Allah's will and choice.'

She said: 'I reckon, my Master, you like her.' So I ordered her to seek permission of my father, Ali Ibne Muhammad (a.s.) to submit her to me. She did that and my father commanded her to do so and she brought her to me.

Also in the book of Husain Ibne Hamadan, it is narrated from another reliable Shaykh that Hakima binte Muhammad Ibne Ali Imam Reza (a.s.) narrated that she used to enter upon Imam Hasan Askari (a.s.) and pray for

him that may Allah give him a son. She said: I came to him and said to him what I used to say and prayed as I used to pray.

He said: "Aunt, as for your prayers that may Allah give me a son, it will happen tonight." It was a Friday eve, three nights left from Shaban of the year two hundred and fifty- seven. "Have your Iftar with us." "Who is this blessed boy going to be born from, my Master?" I asked. "From Narjis, aunt."

I said to him, "There is not one amongst your slave girls more cherished to me than her." I rose and went to her. When I came to her, she did to me what she always did. I bowed on her hands and kissed them and did not allow her to do what she always did. She called me her lady; I called her the same. She said: "May I be your ransom," she said. "I and the whole world be your ransom," I returned.

She turned that down. I said to her, "Do not turn down what I did. For Allah will grant you in this night a boy, a Master in this world and the hereafter. He will be the relief of the believers." She was bashful. I looked at her closely, but did not see any sign of pregnancy.

I said to my Master Imam Hasan Askari (a.s.), "I do not see any pregnancy in her." He smiled and said: "We successors are not carried in the abdomens, but rather, we are carried on the sides. We do not come out from wombs, but rather from the right leg from our mothers. Because we are the Divine light to which impurities do not reach."

"My Master," I said: "you just informed me that he will be born in this night. In which time?" He said: "At dawn-break, the dignified before Allah will be born Insha Allah."

Lady Hakima says: I got up and made Iftar and then slept near Narjis. Imam Hasan Askari (a.s.) slept at the front of the house in which we were. I got up at the time of midnight prayers,. Narjis was asleep. There was not any sign of parturition in her. I began my prayers and then performed the watr prayers. As I was in the *watr* (last part), it occurred to me that it was already dawn.

As doubts came to my heart, Imam Hasan Askari (a.s.) called out from outside, "Aunt, dawn has not come." I finished the prayers fast and Narjis moved. I came near her and pulled her to me and mentioned the name of Allah on her. "Do you feel anything?" I asked her. "Yes," she said. A faintness overwhelmed me that I could not hold my person and it put me to

sleep. The same happened to Narjis. I did not wake up but by feeling my Master the Mahdi and hearing the call of Imam Hasan Askari (a.s.), saying, "Aunt, bring my son to me."

I kissed him and removed the veil from my Master. There he was, prostrating, touching the earth with his forehead, palms, knees and toes. There was transcribed on his right arm:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً لاَّ مُبَدِّلِ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

"And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing." (Surah Anam 6:115)

I pulled him to myself and found him to be pure and clean without need to any attention. I wrapped him in a cloth and carried him to Imam Hasan Askari (a.s.). He picked his son and sat him on his left palm and placed his right palm on his back. Then he inserted his tongue into the blessed baby's mouth and touched his hand against the baby's back, ears and joints. Then he said, "Talk, my son." He said: "I bear witness that a deity other than Allah is not, and I bear witness that Muhammad is Messenger of Allah and that Ali, Amirul Momineen (a.s.), is the Wali of Allah." Then he kept counting the Imams, one after the other, until he reached himself. He invoked relief for his devotees on his hands and then with great awe stopped."

"Aunt, take him to his mother," said Imam Hasan Askari (a.s.), "so that he may greet her. Then bring him back to me." I took him. He greeted his mother and then I returned him to his father. Then the like of a veil was erected between me and Imam Hasan Askari (a.s.) and I did not see my Master. I said to him, "My Master, where is our lord?" He said: "Someone who is nearer to him than you, took him. Come to us on the seventh day."

On the seventh day, I came, greeted him and sat down. He said: "Bring my son to me." I brought my Master, who was in a yellow dress. His father did the same things to him like the first time and put his tongue into his mouth and then said to him, "Talk, my son." He said: "I bear witness that a deity other than Allah is not." Then he praised Muhammad by invoking blessings for him and Amirul Momineen (a.s.) and the Imams one after the other until he stopped by mentioning his father. Then he recited:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {٥} وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

"In the name of Allah, the Beneficent, the Merciful. And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs. And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

Then he said: "Read, my son, from the books that Allah has revealed upon His prophets and apostles." My Master began with the book of Adam and read it in Assyrian; he read the book Idris, the book of Nuh, the book of Hud, the book of Salih, the scrolls of Ibrahim, the Torah of Musa, the Psalms of David, the Injeel of Isa, and the Quran of my grandfather, Muhammad (s.a.w.s.). Then he narrated the stories of the apostles and messengers until his own time.

After forty days, I went to the house of Imam Hasan Askari (a.s.) and suddenly saw that the Master of the Age was walking about the house. I had never seen a face more beautiful than his, nor heard a tongue more eloquent. Imam Hasan Askari (a.s.) said to me, "This is the boy dignified before Allah, the Exalted."

I said to him, "My Master, he is forty days old and I see him like this." He said: "My aunt, don't you know that we legatees grow in a day as much as others grow in a week, and grow in a week as much as others grow in a year?" I rose and kissed his forehead and returned. I came back and looked for him, but did not see him. I asked my Master, Imam Hasan Askari (a.s.), "What has our Master done?" He said: "Aunt, we entrusted him to the one mother of Musa entrusted her son to."

Then he said: "When my Lord granted me the Mahdi of this Ummah, He sent two angels, who carried him to the Pavilions of the Throne, so much so they stood him in front of Allah, the Glorified. He said to him, 'Blessed be you My servant for the support of My religion and manifestation of My command and guidance of My servants. I have taken an oath that through you I will seize, through you I will grant, through you I will forgive, through you I will punish. Return him, O two angels, return him. Return him to his father

like a friend of Mine is returned. Convey to his father that he is in My protection, in My security, and in My eyes until I establish through him the truth, until I perish through him vanity, and until the religion is for Me forever."

She said: "When he fell from the abdomen of his mother on earth, he was found kneeling, raising his forefingers. Then he sneezed and said: 'All praise is due to Allah, the Lord of the worlds. And may Allah bless Muhammad – a humble servant, neither proud nor arrogant – and his household.'

Then he said: 'The oppressors presumed that the Hujjah of Allah has perished. If I were given permission, this doubt would perish."

It is narrated from Ibrahim, the companion of Imam Hasan Askari (a.s.): Imam (a.s.) sent me four sheep and wrote to me, "In the name of Allah, the Merciful, the Compassionate. Offer these as Aqiqah of my son, Muhammad Mahdi. Eat! Blessed a food be it for you! And feed whosoever of our Shia you find."

The author says: Shaheed Awwal says in *Al-Durus*: "He was born at Samarrah on Friday eve on the fifteenth of Shaban, two hundred and fifty-five. His mother is Saiqal. It is said that she is Narjis. And it is said she is Maryam binte Zaid Alawiyya." I would like to add that Shaykh Tusi in *Al-Misbahain* and Sayyid Ibne Tawus in *Iqbal* and the rest of his books of supplications have specifically chronicled his date of birth as mid-Shaban. The author of *Fusulul Muhimma* says: He was born at Surra Man Raa on the eve of mid-Shaban of the year 255.

It is narrated from the handwriting of Shaheed Awwal from Imam Sadiq (a.s.) that the Imam said: "The night in which Qaim (a.s.) will be born, no child will be born but he will be a believer; and if he is born in a land of polytheism, Allah will transfer him to faith through the blessing of the Imam (a.s.)."

2

Chapter Two: His names, titles, patronymic and their reasons

الدَّقَّاقُ وَ ابْنُ عِصَامٍ مَعاً عَنِ الْكُلَيْنِيِّ عَنِ الْقَاسِمِ بْنِ الْعَلَاءِ عَنْ إِسْمَاعِيلَ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ الْعَمِّيِّ عَنِ ابْنِ أَبِي نَجْرَانَ عَمَّنْ ذَكَرَهُ عَنِ الثُّمَالِيِّ قَالَ سَأَلْتُ الْبَاقِرَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا ابْنَ رَسُولِ اللَّهِ أَ لَسْتُمْ كُلُّكُمْ قَائِمِينَ بِالْحَقِّ قَالَ بَلَى قُلْتُ فَلِمَ سُمِّيَ الْقَائِمُ قَائِماً قَالَ لَمَّا قُتِلَ جَدِّيَ الْحُسَيْنُ صَلَّى اللَّهُ عَلَيْهِ ضَجَّتِ الْمَلَائِكَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِالْبُكَاءِ وَ النَّحِيبِ وَ قَالُوا إِلَهَنَا وَ سَيِّدَنَا أَ تَغْفَلُ عَمَّنْ قَتَلَ صَفْوَتَكَ وَ ابْنَ صَفْوَتِكَ وَ خِيَرَتَكَ مِنْ خَلْقِكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ قَرُّوا مَلَائِكَتِي فَوَ عِزَّتِي وَ جَلَالِي لَأَنْتَقِمَنَّ مِنْهُمْ وَ لَوْ بَعْدَ حِينٍ ثُمَّ كَشَفَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الْأَئِمَّةِ مِنْ وُلْدِ الْحُسَيْنِ ع لِلْمَلَائِكَةِ فَسَرَّتِ الْمَلَائِكَةُ بِذَلِكَ فَإِذَا أَحَدُهُمْ قَائِمٌ يُصَلِّي فَقَالَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْقَائِمِ أَنْتَقِمُ مِنْهُمْ

1- ***Ilalush Sharai:*** Daqqaq and Ibne Isaam have together narrated from Kulaini from Qasim bin Alaa from Ismail Fazari from Muhammad bin Jamhur Ammi from Ibne Abi Najran from Abu Hamza Thumali that:

I asked Imam Muhammad Baqir (a.s.): "O son of Allah's Messenger, aren't all of you Establishers (Qaimeen) of Truth?" He said: "Indeed so." I asked him then, "Why has Qaim been named 'the Establisher' (Qaim)?" He said: "When my forefather, Husain, may Allah bless him, was martyred, angels wailed to Allah, the Exalted, and cried and whimpered. They said:

'Our Lord, our Master, are You going to ignore people who killed Your chosen friend and the progeny of Your chosen and selected friend from Your creation?'

Allah, the Exalted, revealed to them, 'Relax My angels. By My Honor and Majesty, I will take revenge from them, even if it be after a while.' Then Allah, the Exalted, manifested the Imams from the progeny of Husain (a.s.) which made the angels happy. They saw one of them standing (Qaim), offering prayers. Allah, the Exalted, said: 'Through that Standing one (Qaim) I shall avenge from them."

2- ***Ilalush Sharai:*** Shaykh Saduq has narrated from his father from Saad from Hasan bin Ali Kufi from Abdullah bin Mughira from Sufyan bin Abdul Momin Ansari from Amr bin Shimr from Jabir that he said:

A man came to Abu Ja'far (a.s.) while I was present there, and said: "May Allah have mercy on you. Take these five hundred dirhams and spend them in their appropriate venues, for they are the Zakat of my wealth."

"Rather, you take them and spend them on your neighbors, orphans and the needy and amongst your Muslim brothers," replied the Imam. "This will happen when our Qaim rises, for he will distribute equally and establish equity in the creation of the All-Merciful, amongst their virtuous and their evil. Whoever obeys him, has obeyed Allah, and whoever disobeys him, disobeyed Allah.

He has been called Mahdi, because he will guide to a hidden affair, bringing out the Torah and the rest of books of Allah from a cave in Antioch. He will issue verdicts amongst the followers of Torah according to Torah, and amongst followers of Injeel according to Injeel, and amongst followers of Zabur according to Zabur, and amongst followers of Quran according to Quran.

All riches and wealth will come to him, be they beneath the earth or over it, and he will say to people, 'Come to the riches for which you forsook your relatives, shed blood, and committed forbidden acts.' He will dispense wealth in a way no one has done before." Abu Ja'far said: "The Messenger of Allah (s.a.w.s.) said: 'He is a man from me. His name is like mine. "Allah will protect me through him. He will act on my conduct and fill the earth with equity and justice and light as it will be filled with oppression, inequity, and vice.'"

The author said: "This will happen" refers to the imperativeness of submitting Zakat to the Imam. "So he will issue verdicts amongst the followers of Torah according to Torah," does not contradict the coming narrations asserting there will remain no one, but he will accept Islam, since this can be interpreted on the grounds that he will reason to them from their books, or will issue verdicts and judgments as such in the beginnings before the rise of his rule and the manifestation of his truth. "Allah will protect me through him" means Allah protects my right and my reverence with respect to him; so He will aide him and succor him. Or it may mean that Allah will make him such that people will infer his right and his reverence for his grandfather.

3- ***Maniul Akhbar:*** Shaykh Saduq states:

"Qaim has been named thus as the rising/standing one, because he will rise after his name has been forgotten."

4- ***Ikmaaluddin:*** Ibne Abdus has narrated from Ibne Qutaibah from Hamadan bin Sulaiman from Saqar bin Abi Dalf that he said: I heard Imam Muhammad Taqi (a.s.) say:

"The Imam after me is my son; his command is my command; his word is my word; and obedience to him is obedience to me. Imamate after him belongs to his son, Hasan; his command is his father's command; his word is his father's word; and obedience to him is obedience to his father."

Then he became silent, so I said: "O son of Allah's Messenger, then who is the Imam after Hasan?" He cried very profusely and then said: "After Hasan (a.s.), is his son, the Establisher of the Truth (Qaim bil-Haqq), the Awaited Savior." I asked him, "O Son of Allah's Messenger, why is he named Qaim?" He said: "Because he will rise after the oblivion of his name and the apostasy of the majority of the believers in his Imamate." Then I asked, "And why is he named Muntazar (the Awaited)?"

He said: "Because the days of his occultation will be many and its time will be long, with the sincere ones awaiting his rise and the doubters denying it, and the deniers ridiculing it. There will be many predictors then of the time of his rise. The hasty will be annihilated and the submitters will be rescued."

5- ***Ghaibat Tusi:*** Kulaini has narrated from Imam Hasan Askari (a.s.) that:

"When Imam Zamana (a.s.) was born, he said: The oppressors assumed that they will kill me in order to discontinue this succession. How did they see the might of Allah!"

He named him Muammal (the one in whom hopes rest).

6- ***Ghaibat Tusi:*** It is narrated from Fadhl from Musa bin Sadan from Abdullah bin Qasim Hadhrami from Abi Saeed Khurasani that he said:

I asked Imam Ja'far Sadiq (a.s.), "Is the Mahdi and the Qaim the same?"

He said: "Yes."

I asked, "For what reason has he been named the Mahdi?"

He said: "Because he will be guided to every hidden matter. And he is named Qaim, because he will rise after his name dies. He will establish a mighty enterprise."

7- ***Irshad:*** Muhammad bin Ajlan narrates from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim rises, he will call people to Islam anew and will guide them to an order that is worn out and the masses have been led astray from it. The Qaim has been named the Mahdi, because he will lead to an order that is led astray from and he is named Qaim for his rise with the Truth."

8- ***Tafsir Furat:*** Ja'far bin Muhammad Fazari has narrated from Imam Muhammad Baqir (a.s.) in reference to the Divine words:

فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلاَ يُسْرِف فِّي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

"We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided." (Surah Isra 17:33)

...he said: "This is Husain." So he may not exceed in killing and he is Mansur (helped, assisted, and aided), the Imam said: "Allah has named the Mahdi, al-Mansur as He has named Ahmad, Muhammad, and Mahmud, and as He has named Isa Masih."

9- *Kashful Ghumma:* Abil Khashab says: Narrated to me Muhammad bin Musa Tusi from Abdullah bin Muhammad from Qasim Ibne Uday that he said:

"It is said that the patronymic of *Khalaf Salih* (The Virtuous Heir) is Abul Qasim and he has two names."

The author says: His holy names were mentioned in the previous chapter. They will also come in the chapter of "Those who have met him", and other chapters.

3

Chapter Three: Prohibition of pronouncing the name of Imam Zamana (a.s.)

عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ عَنِ الضُّرَيْسِ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ لَمَّا مَضَى عَلِيُّ بْنُ الْحُسَيْنِ دَخَلْتُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ عَرَفْتَ انْقِطَاعِي إِلَى أَبِيكَ وَ أُنْسِي بِهِ وَ وَحْشَتِي مِنَ النَّاسِ قَالَ صَدَقْتَ يَا بَا خَالِدٍ تُرِيدُ مَا ذَا قُلْتُ جُعِلْتُ فِدَاكَ قَدْ وَصَفَ لِي أَبُوكَ صَاحِبَ هَذَا الْأَمْرِ بِصِفَةٍ لَوْ رَأَيْتَهُ فِي بَعْضِ الطُّرُقِ لَأَخَذْتَ بِيَدِهِ قَالَ فَتُرِيدُ مَا ذَا يَا بَا خَالِدٍ قَالَ أُرِيدُ أَنْ تُسَمِّيَهُ لِي حَتَّى أَعْرِفَهُ بِاسْمِهِ فَقَالَ سَأَلْتَنِي وَ اللَّهِ يَا بَا خَالِدٍ عَنْ سُؤَالٍ مُجْهِدٍ وَ لَقَدْ سَأَلْتَنِي عَنْ أَمْرٍ مَا لَوْ كُنْتُ مُحَدِّثاً بِهِ أَحَداً لَحَدَّثْتُكَ وَ لَقَدْ سَأَلْتَنِي عَنْ أَمْرٍ لَوْ أَنَّ بَنِي فَاطِمَةَ عَرَفُوهُ حَرَصُوا عَلَى أَنْ يَقْطَعُوهُ بَضْعَةً بَضْعَةً

1- ***Ghaibat Nomani:*** It is narrated from Abdul Wahid bin Abdullah from Muhammad bin Ja'far from Ibne Abil Khattab from Muhammad bin Sinan from Muhammad bin Yahya Khathami from Zaris from Abu Khalid Kabuli that he said:

When Imam Zainul Abideen (a.s.) passed away, I came to Imam Muhammad Baqir (a.s.). "May I be your ransom," said I, "you have known my dedication to your father and my affinity towards him, and my reclusion from the people." "You spoke the truth, Abu Khalid," he said. "What do you want?"

"May I be your ransom," I said, "Your father has described the 'Master of this Affair' to me with specific qualities that should I see him on a trail, I would hold his hand." He said: "Abu Khalid, what do you want then?" "I want you to tell me his name, so I may recognize him by his name." "You have inquired from me, by Allah, Abu Khalid, about a question of great caution." He said: "You have asked me of a subject that if I were to talk to anyone about it, I would speak to you. You have asked me of a subject that should the children of Fatima recognize him, they will crave to cut him piece by piece."

2- *Ghaibat Nomani:* It is narrated from Saad from Muhammad bin Ahmad Alawi from Abu Hashim Ja'fari that he said:

I heard Imam Ali Naqi (a.s.) say, "My successor after me is my son, Hasan. What will your condition be regarding his successor?"

I asked, "Why so, may I be your ransom?" He said: "Because you will not see his person, nor is it permissible for you to mention him by his name." "So how are we to mention him?" I asked. "Say the Hujjah from Ahle Bayt (a.s.), blessings of Allah and His greetings be unto him."

Shaykh Saduq narrates an identical narrative on the authority of Ibne Walid from Saad.

Ghaibat Tusi narrates the same from Saad. *Kifayatul Athar* narrates the same through another chain from Saad.

The author says: In some traditions mentioned before, his holy name has been explicitly mentioned. Shaykh Saduq says: This tradition has come like this, mentioning the name of the Qaim (a.s.); however, my belief is that forbiddance of mentioning his holy name is binding.

3- *Tauhid:* Daqqaq and Warraq have narrated from Muhammad bin Harun Sufi from Rauyani from Abdul Azeem Hasani from Imam Naqi (a.s.) that he said about Qaim (a.s.):

"It is not permissible to mention him by his name until he rises and fills the earth with equity and justice as it will be full of oppression and corruption."

4- *Ikmaaluddin:* Ibne Idris has narrated from his father from Ayyub bin Nuh from Muhammad bin Sinan from Safwan bin Mahran that Imam Ja'far Sadiq (a.s.) said:

"The Mahdi is from my sons, the fifth from the sons of the seventh. His person will disappear from you and it is not permissible for you to mention him by his name."

Another tradition is mentioned in *Ikmaaluddin* on the authority of Ibne Abi Yafur from Imam Ja'far Sadiq (a.s.).

5- *Ikmaaluddin:* It is narrated from Hamadani from Ali from his father from Muhammad bin Ziyad Azdi from Musa bin Ja'far (a.s.) that he said when the Qaim (a.s.) was mentioned:

"His birth will be hidden from the people and it will not be permissible for them to mention him by name until Allah, the Exalted, manifests him, and He fills the earth through him with equity and justice as it will be full of inequity and oppression."

The author says: These instructions explicitly refute the assertion that such forbiddance is specific for the time of the Minor Occultation, an argument based on hunches and illusions.

6- *Ikmaaluddin:* It is narrated from Sinani from Asadi from Sahl from Abdul Azeem Hasani from Imam Muhammad Taqi (a.s.) that he said:

"Qaim is the one whose birth will be hidden from the people, his person will disappear from them, and it will be forbidden for them to mention him by his name. He has the same name and patronymic as the Messenger of Allah."

7- *Ikmaaluddin:* Shaykh Saduq has narrated from his father, Ali bin Babawayh and his teacher, Ibne Walid Qummi both narrate from Himyari, saying:

"I was with Ahmad Ibne Ishaq in the presence of Amari. I said to Amari, "I ask you about a subject, as Allah, the Exalted, has said in the story of Ibrahim, Do you believe not? He said: Yes, but in order to satisfy my heart. Have you seen my Patron?" He said: "Yes, and he has a neck like this," pointing with both of his hands to his own neck. "And the name?" I asked. "I warn you not to seek that, because the Ahle Sunnat believes that this progeny has been cut off," he said.

8- ***Al-Kafi:*** It is narrated from Ali bin Muhammad from Abu Abdullah Salihi that:

Our scholars urged me after the demise of Imam Hasan Askari (a.s.) that I should ask about the name and the place. The answer came to me, "If you should guide them to the name, they will divulge it, and if they should know the place, they would guide others to it."

9- ***Ikmaaluddin:*** It is narrated from Muzaffar Alawi from Ibne Ayyashi from Adam bin Muhammad Balkhi from Ali bin Husain Daqqaq and Ibrahim bin Muhammad together from Ali Ibne Asim Kufi that he says:

The following has come in the epistles of the Imam of the Time (a.s.): "Accursed, accursed, is the person who mentions me by my name among people."

10- ***Ikmaaluddin:*** Muhammad bin Ibrahim bin Ishaq says: I heard Abi Ali Muhammad bin Hamam say: I heard Muhammad bin Uthman Amari, may Allah sanctify his soul, say:

"An epistle came in a handwriting, which I recognize: Whoever mentions me by name in a group of people, on him is the curse of Allah. "

11- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father from Saad from Ibne Yazid from Ibne Mahbub from Ibne Raab from Imam Ja'far Sadiq (a.s.) that he said:

"The Master of this Affair is a man that no one will mention him by his name, except an infidel."

12- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father and Ibne Walid from Saad from Ja'far bin Muhammad bin Malik from Ibne Fuddal from Rayyan bin Sult that he said:

I asked Imam Reza (a.s.) about the Qaim (a.s.). The Imam said: "His body is not seen and he is not mentioned by his name."

13- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father and Ibne Walid from Saad from Yaqtini from Ismail bin Aban from Amr bin Shimr from Jabir that Imam Muhammad Baqir (a.s.) said:

"Umar asked Amirul Momineen (a.s.) about the Mahdi (a.s.), saying, 'O Ibne Abi Talib, tell me about the Mahdi. What is his name?' Amirul Momineen (a.s.) said: 'As for his name, my beloved (the Prophet) has bound me not to speak to anyone of his name until Allah, the Exalted, raises him. It is of the things that Allah, the Exalted, has entrusted its knowledge to his Messenger.'"

In *Ghaibat* of Shaykh Tusi it is mentioned that Saad narrates the same report.

4

Chapter Four: Attributes, traits and lineage of Imam Zamana (a.s.)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْبَغْدَادِيُّ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ بَكْرِ بْنِ أَحْمَدَ الْقَصْرِيِّ عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ لَا يَكُونُ الْقَائِمُ إِلَّا إِمَامَ بْنَ إِمَامٍ وَ وَصِيَّ بْنَ وَصِيٍّ

1- ***Uyun Akhbar Reza:*** Muhammad bin Ahmad bin Husain Baghdadi has narrated from Ahmad bin Fadhl from Bakr bin Ahmad Qasri from Imam Hasan Askari (a.s.) from his forefathers, from Musa Ibne Ja'far (a.s.) that he said:

"No one can be the Qaim but an Imam the son of an Imam and a Successor the son of a Successor."

2- ***Ikmaaluddin:*** It is narrated from Ahmad bin Harun, Ibne Shazuyah, Ibne Masrur and Ja'far bin Husain together from Himyari from his father from Ayyub bin Nuh from Abbas bin Aamir and narrated to us Ja'far bin Ali bin Hasan bin Abdullah bin Mughira from his grandfather Hasan from Abbas bin Aamir from Musa bin Hilal Zabi from Abdullah Ibne Ata that he said:

I asked Imam Muhammad Baqir (a.s.), "Your Shia in Iraq are many and by Allah, there is no one in the Ahle Bayt like you. So why don't you stage an uprising?" He said: "O Abdullah Ibne Ata, base people have filled your ears. By Allah, I am not your Awaited Patron." I asked, "So who is our Awaited Patron?" He said: "Watch for the one whose birth will be hidden from the people. He will be your Patron."

The author says: That is, you listen to the words of ignorant members of the Shia community and accept their assertion that we have extensive numbers of supporters and that we must rise and that I am the promised Qaim.

3- ***Ghaibat Tusi:*** A group has narrated from Talakbari from Ahmad bin Ali Razi from Muhammad bin Ishaq Muqri from Ali bin Abbas from Bakaar bin Ahmad from Hasan bin Husain from Sufyan Jurairi that he said:

I heard Muhammad bin Abdur Rahman Ibne Abi Laila say, "By Allah, the Mahdi will not be but from the progeny of Husain (a.s.)."

4- ***Ghaibat Tusi:*** Also it is mentioned through the same chain of narration on the authority of Jurairi from Fudhail Ibne Zubair that he said:

I heard Zaid bin Ali bin Husain (a.s.) say, "The Awaited Savior is from the progeny of Husain Ibne Ali, from the children of Husain and from the heirs of Husain. Husain is the victim about whom Allah said:

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ

"...and whoever is slain unjustly, We have indeed given to his heir..." (Surah Isra 17:33)

His heir is a man from his progeny, from his children. Then he recited:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

"And he made it a word to continue in his posterity..." (Surah Zukhruf 42:28)

سُلْطَانًا فَلاَ يُسْرِف فِّي الْقَتْلِ

"...authority, so let him not exceed the just limits in slaying..." (Surah Isra 17:33)

Zaid (a.s.) said: "His authority is in his proof over all God's creation, so much so that his proof will prevail over all people and no one will have a reason against him."

5- *Ghaibat Tusi:* Ibne Musa has narrated from Asadi from Barmaki from Ismail bin Malik from Muhammad bin Sinan from Abul Jarud from Abu Ja'far, from his father, from his grandfather that he said:

Said Amirul Momineen (a.s.) on the pulpit, "A man shall come from my progeny in the latter days; he will be white with a touch of red, of a broad abdomen, with legs of ample width, and of high shoulders. On his back are two signs, one sign of the color of his skin and another like the sign of the Messenger (a.s.). He has two names. One name will be hidden and the other, proclaimed. The one that will be hidden is Ahmad and the one that will be announced is Muhammad. When his standards will wave, the east and the west will be illuminated for him. He will put his hand on the heads of people, so there will remain no believer but his heart will be stronger than a block of iron.

And Allah will grant him the might of forty men. There will remain no dead, but that gaiety will reach him in his heart and in his grave. The dead will be visiting each other and felicitating each other for the news of the rise of Qaim (a.s.).

6- *Ikmaaluddin:* From the same chains, it is narrated from Muhammad bin Sinan from Amr bin Shimr from Jabir from Imam Muhammad Baqir (a.s.) that he said:

"The knowledge of the Book of Allah, the Exalted, and the conduct of His Messenger (a.s.) will grow in the heart of our Mahdi like the best growth of a plant. So whoever of you remains there until he meets him, he has to say when he sees him, "Peace be unto you, O Household of Mercy and Prophethood, the Source of Knowledge and the Abode of Apostleship." It has also been narrated that the proper greeting for the Qaim will be as follows: "Peace be unto you, O Divine Redeemer on His earth.

7- *Ghaibat Tusi:* It is narrated from Saad from Yaqtini from Ismail bin Aban from Amr bin Shimr from Jabir Jofi that he said:

I heard Imam Muhammad Baqir (a.s.) say, "Umar Ibne Khattab walked besides Amirul Momineen (a.s.) and asked, 'Please tell me about the Mahdi. What is his name?'" "Said Amirul Momineen (a.s.), 'As for his name, my beloved (the Prophet) has adjured me not to talk of his name until Allah brings him forth.", "Umar asked, 'Then tell me about his qualities.'" "Said Amirul Momineen (a.s.), 'He is a youth with broad shoulders, beautiful face, elegant hair, with his hair flowing over his shoulders. The light of his visage

surpasses the blackness of his beard and hair. My father be the ransom of the son of the best of the maids."

In *Ghaibat,* Nomani narrates the same from Amr Ibne Shamir.

8- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa Alawi from Muhammad bin Ahmad Qalanasi from Ali bin Husain from Abbas bin Aamir from Musa bin Hilal from Abdullah Ibne Ata that he said:

I went to Hajj from Wasit and came to Imam Muhammad Baqir (a.s.). He asked me about the people and prices. I said: "I left the people behind while their necks were stretched towards you. Should you rise, the masses will follow you." "O son of Ata," said the Imam, "you have started lending your ears to the fools. By Allah, I am not your Awaited Patron. Every man of us pointed by fingers or signaled by eyebrows will be murdered or will die in the bed." I said: "And what is dying in the bed?" "He dies by rage in his bed until Allah sends the one whose birth is unbeknownst." "And who is the one whose birth will be unbeknownst?" The Imam replied, "Look who is the one whom people do not know whether he is born or not, he is your Awaited Patron."

9- *Ghaibat Nomani:* It is narrated from Kulaini from a group of his associates from Saad bin Abdullah from Ayyub Ibne Nuh that he said:

I said to Imam Reza (a.s.), "We hope that you are the Awaited Master of this Affair and that may Allah lead this to you without any violence. You have been pledged allegiance to. Coins have been minted on your name." He said: "Anyone of us to whom letters go and come, is pointed at with fingers, is asked questions, and religious dues are taken to, is either assassinated or he dies on his bed until Allah sends a boy from us for this Order. His birth and place of growth will be kept hidden, but he will not be hidden for himself."

10- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Fazari from Ahmad bin Mitham from Abdullah bin Musa from Abdul Aala bin Hasin Thalabi from his father that he said:

I met Imam Muhammad Baqir (a.s.) in Hajj or Umrah. I said to him, "My age has grown much and my bones have become fragile, and I do not know whether destiny will allow me another time to see you or not. So confide in me a promise and let me know when is the relief?" He said: "The fugitive, the abandoned, the loner, the forlorn, the only one from his house, the son of an un-avenged father, carrying the patronymic of his uncle, he is the patron of the banners. His name is the name of the Prophet."

I asked him to repeat it for me. He called for a sheet of skin or paper and wrote it for me.

Explanation: "The son of an un-avenged father," can be an allusion to Imam Askari (a.s.) or Husain (a.s.) or simply the category of father in which case it would include all Imams.

11- ***Ghaibat Nomani*****:** Ibne Uqdah has narrated from Yahya bin Zakariya from Yunus bin Kalib from Muawiyah bin Hisham from Sabah from Saalim Ashal from Hasin Taghlabi that he said:

"I met Abu Ja'far (a.s.)..." and then he mentions a similar tradition, except that he said: Then Abu Ja'far (a.s.) looked at me when he had finished his words and said: "Did you memorize this or should I write them for you." I said: "If you would like so, please." Then he called for a sheet of skin or a paper and wrote it and gave it to me.

Salim Ashal says: Hasin took the writing out to us and read it for us, saying, "This is the writing of Abu Ja'far (a.s.)."

12- ***Ghaibat Nomani:*** It is narrated from Muhammad bin Hamam from Fazari from Ibad bin Yaqub from Hasan bin Hammad from Abul Jarud from Imam Muhammad Baqir (a.s.) that he said:

"The Master of this Affair is the abandoned, the loner, the son of an un-avenged father, carrying the patronymic of his uncle, the only one from his house. His name is the name of a prophet."

13- ***Ghaibat Nomani:*** It is narrated from Ibne Uqdah from Hamid bin Ziyad from Hasan bin Muhammad Hadhrami from Imam Ja'far Sadiq (a.s.) that he said:

"The one whom you seek and have hopes for will rise from Mecca. But he will not rise from Mecca until he sees what is necessary, even if it happens that organs eat parts of trees."

14- ***Ghaibat Nomani:*** It is narrated from Muhammad bin Hamam from Ahmad bin Mabandad from Ahmad bin Hilal from Ahmad bin Ali Qaisi from Abi Haitham from Imam Ja'far Sadiq (a.s.) that he said:

"When three names, Muhammad, Ali, and Hasan come in consecution, their fourth one is the Qaim (a.s.)."

15- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Fazari from Muhammad bin Ahmad Madini from Ibne Asbat from Muhammad bin Sinan from Dawood Raqqi that he said:

I said to Imam Ja'far Sadiq (a.s.), "May I be your ransom, this matter has prolonged much, so much that our hearts have run out of patience and the grief is killing us." He said: "When it reaches the highest level of despair and the severest point of grief, a caller will call from the heavens the name of the Qaim and the name of his father." I said: "May I be your ransom, what is his name?" He said: "His name is the name of a messenger and his father's name is the name of a successor."

16- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Fazari from Ibad bin Yaqub from Yahya bin Saalim from Imam Muhammad Baqir (a.s.) that he said:

"The Master of this Affair is the youngest of us by age and the most concealed of us in person." I asked, "When will he be?" He said: "When riders march to pledge allegiance to the boy, then every man of power and authority will raise a standard."

The author says: "When the riders march" means when the news spreads everywhere. "To pledge allegiance to the boy," that is, the Qaim (a.s.).

17- *Ghaibat Nomani:* It is narrated from Ali bin Husain from Muhammad bin Yahya from Muhammad bin Hasan Raazi from Muhammad bin Ali Kufi from Ibrahim bin Hashim from Hammad bin Isa from Ibrahim Ibne Umar Yamani from Imam Ja'far Sadiq (a.s.) that he said:

"The Qaim will rise while he is not bound by commitment to anyone's allegiance."

18- *Ghaibat Nomani:* It is narrated from Kulaini from Muhammad bin Yahya from Ahmad bin Muhammad from Husain bin Saeed from Ibne Abi Umair from Hisham bin Salim from Imam Ja'far Sadiq (a.s.) that he said:

"The Qaim will rise while he does not owe anyone any commitment or allegiance."

19- *Ghaibat Nomani:* Kulaini has narrated from Muhammad bin Yahya from Ahmad bin Idris from Muhammad bin Ahmad from Ja'far bin Qasim from Muhammad bin Walid from Walid bin Uqbah from Harith bin Ziyad from Shuaib Ibne Abi Hamzah that he said:

I came to Imam Ja'far Sadiq (a.s.) and said to him, "Are you the Awaited Patron of this matter?" He said: "No." "Then your son?" I asked. "No," he said. "Then the son of your son?" "No." "Then the son of your son's son?" "No." "Then who is he?" "The one who will fill the earth with equity, just as it will become full of oppression. He may perchance come after a period of absence of Imams, as the Messenger of Allah (s.a.w.s.) was sent after a period of absence of apostles."

20- ***Ghaibat Nomani:*** Ali bin Ahmad has narrated from Ubaidullah bin Musa from some persons from Ibrahim bin Husain bin Zahir from Ismail bin Ayyash from Amash from Abu Wabil that he said:

Amirul Momineen (a.s.) looked at Imam Husain (a.s.) and said: "This son of mine is a liege, just as the Messenger of Allah (s.a.w.s.) named him a liege. Allah will bring from his progeny a man by the name of your Apostle, who will be similar to him in his creation and in his character. He will rise in a time of oblivion of the people, when the Truth will have died and perversion will be manifest. By Allah, if he does not rise, his neck will be severed.

The dwellers of the heavens and its inhabitants will rejoice his rise. He is a man of broad forehead, high nose, thick abdomen, and large legs – his right leg bearing a dark mole – and his teeth are distanced from one another. He will fill the earth with equity and justice, just as it will be replete with oppression and inequity."

21- ***Ghaibat Nomani:*** Ahmad bin Hauza has narrated from Nahawandi from Abdullah bin Hammad Ibne Bukair from Humran that he said: I asked Imam Muhammad Baqir (a.s.):

"May I be your ransom, I entered Medina with a sack on my waist having a thousand dinars; I pledged to Allah that I will distribute them at your door one by one or you answer me what I want to ask you about."

"Humran," he said: "Ask and you will get your answers. Do not hate your dinars." "I beseech you by your relation to the Messenger of Allah," I implored, "are you the Awaited Patron of this affair and the establisher (Qaim) thereof?" "No," he said. I asked, "Then who is he? My father and mother be your ransom." He said: "He is the one whose complexion has a shade of red, has deep eyes and high eyebrows, is broad between shoulders. There is a scurf on his hair and a mark on his face. May Allah have mercy on Musa."

The author says: "May Allah have mercy on Musa" perhaps suggests that some people will think that Musa is the Qaim, while he is not. Or he might have said: "so and so," as in a tradition that is to come, and the Waqifiyya have interpreted that to mean Musa.

22- ***Ghaibat Nomani:*** Wahid bin Abdullah has narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali Himyari from Husain bin Ayyub from Abdul Karim bin Amr Khathami from Ishaq bin Hariz from Muhammad bin Zurarah from Humran Ibne Ayyan that he said:

I asked Abu Ja'far (a.s.), "Are you the Qaim?" He said: "The Messenger of Allah (s.a.w.s.) has sired me and I am since seeking to avenge the blood and Allah does what He desires." I repeated the same question to him. He said: "You will realize when you will go. Your Awaited Patron is the one with broad abdomen, and there is scurf on his head, and he is the son of fears."

23- ***Ghaibat Nomani:*** From the same chain of narrators, it is narrated from Ibne Isaam Husain bin Ayyub from Abdullah Khathami from Muhammad bin Abdullah from Wuhaib bin Hafas from Abu Basir that Imam Muhammad Baqir (a.s.) or Imam Ja'far Sadiq (a.s.) said: (the doubt being of Ibne Isaam):

"O Abu Muhammad, the Qaim has two marks. There is a nevus on his head and another between his shoulders on his left side. Below his shoulders is a birthmark. He is the boy of six years and the son of the best of the slave girls."

24- ***Ghaibat Nomani:*** It is narrated from Ibne Uqdah from Muhammad bin Fadhl bin Qays and Saadan bin Ishaq bin Saeed and Ahmad bin Hasan bin Abdul Malik and Muhammad bin Hasan Qitwani together have narrated from Ibne Mahbub from Hisham bin Salim from Zaid Kannasi that he said:

I heard Imam Muhammad Baqir (a.s.) say, "The Master of this Affair bears a similarity to Yusuf from a dark slave girl. Allah will arrange his affair in one night" By similarity with Yusuf (a.s.) he meant his disappearance.

25- ***Ghaibat Nomani:*** It is narrated from Abdul Wahid bin Abdullah from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali Himyari from Hakam Ibne Abdur Rahim Qasir that he said:

I asked Abu Ja'far (a.s.), "The saying of Amirul Momineen (a.s.), 'My father be the ransom of the best of the slave girls', is she Fatima?" He said:

"Fatima is the best of the Houries." He said: "His abdomen is big. His complexion is reddish. May Allah bless so-and-so."

26- ***Ghaibat Nomani:*** It is narrated from Ibne Uqdah from Qasim bin Muhammad bin Husain from Abees bin Hisham from Ibne Jabla from Ali bin Mughira from Abul Sabbah that he said:

When I came to Imam Ja'far Sadiq (a.s.), he asked, "What is the news in the locality behind you?" I said: "Happiness in your uncle Zaid. He believes he is the 'boy of six years' and that he is the Qaim of this Ummah and that he is 'the son of the best of the slave girls." He said: "It is not as he says. If he rises, he will be killed."

27- ***Ghaibat Nomani:*** It is narrated from Ibne Uqdah from Ali bin Husain from Muhammad and Ahmad sons of Hasan from their father from Thalaba bin Mahran from Yazid bin Hazim that he said:

I left Kufa and when I arrived at Medina, I went to Imam Ja'far Sadiq (a.s.) and greeted him. He asked me, "Was there anyone with you?" I said: "Yes, a man from the Mutazalites came with me." He asked, "Which type of things was he saying?" I said: "He assumed and hoped that Muhammad Ibne Abdullah Ibne Hasan is the Qaim. His reason for that was that his name was the name of the Messenger, and his father's name was the name of the Messenger's father. I said to him, If you believe on the basis of names, here, it is also in the progeny of Husain: Muhammad Ibne Abdullah Ibne Ali. He said to me, This is a son of a slave girl, meaning Muhammad Ibne Abdullah Ibne Ali, and this is the son of a wife, meaning Muhammad Ibne Abdullah Ibne Hasan Ibne Hasan." Imam Ja'far Sadiq (a.s.) said to me, "Did you not answer him?" I said: "I did not have anything to respond to him." He said: "Only if you knew he is a boy of six," meaning the Qaim (a.s.).

28- ***Ghaibat Nomani:*** It is narrated from Ali bin Ahmad from Abdullah bin Musa from Ibne Abil Khattab from Muhammad bin Sinan from Abul Jarud from Imam Baqir (a.s.) that he said:

"Imamate is in the youngest of us by age and the most concealed one of us by name."

In *Ghaibat Nomani* the same tradition is mentioned through another chain of narrators from Imam Muhammad Baqir (a.s.).

29- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Ahmad bin Mabandad from Ahmad bin Halil from Abi Malik Hadhrami from Abil Safatij from Abu Basir that he said:

I said to one of them – Imam Muhammad Baqir or Imam Ja'far Sadiq (a.s.) - "Is it possible that this Imamate may reach a person who has not reached puberty?" He said: "That will happen." "What will he do?" I asked. "Allah will bequeath him knowledge and epistles, and will not abandon him to himself," he said.

30- *Ghaibat Nomani:* It is narrated from Abdul Wahid from Muslim bin Ja'far Qarshi from Ibne Abil Khattab from Muhammad bin Sinan from Abul Jarud that he said: Imam Muhammad Baqir (a.s.) said to me:

"Imamate will not be but in the most concealed of us by name and youngest of us in age."

31- *Ghaibat Nomani:* Muhammad bin Hamam has narrated from Ahmad bin Mabandad from Ahmad bin Halil from Ishaq bin Sabah from Imam Ali Reza (a.s.) that he said:

"This Imamate will soon reach one who needs to be carried due to his young age."

32- *Kashful Ghummah:* Ibne Khashshab has narrated from Sadaqah bin Musa from his father from Imam Reza (a.s.) that he said:

"The Virtuous successor is from the progeny of Abu Muhammad Hasan Ibne Ali Askari. He is the Master of the Age and he is the Mahdi."

33- *Ghaibat Tusi:* It is narrated from Ahmad bin Idris from Ibne Qutaibah from Fadhl from Muhammad bin Sinan from Ammar bin Marwan from Munakhal from Jabir from Imam Muhammad Baqir (a.s.) that he said:

"The Mahdi is a man from the progeny of Fatima. He is tanned."

34- *Fusulul Muhimma:* It is mentioned that his noble attributes are: He is a young man of broad shoulders, handsome face, beautiful hair which flows over his shoulders, fine looking high nose, and broad forehead. It is said that he disappeared in the cellar (sardab) as the guards were following him. This was in the year two hundred and seventy-six.

5

Chapter Five: Verses about the Rise of the Qaim

1-

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ

"And if We hold back from them the punishment until a stated period of time (reappearance of Imam Zamana (a.s.))..."(Surah Hud 11:8)

لَّيَقُولُنَّ مَا يَحْبِسُهُ

"...they will certainly say: What prevents it (reappearance of Imam Zamana)?"

أَلاَ يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ يَسْتَهْزِؤُونَ

"Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them."(Surah Hud 11:8)

It is narrated from Amirul Momineen (a.s.) that he said in explanation of this verse: "Ummatun Madooda" implies companions of Qaim of Aale Muhammad (a.s.), who will be 313 in number.

And in *Tafsir Ayyashi* it is narrated from Imam Ja'far Sadiq (a.s.) that he said: The Almighty Allah in a moment will gather the companions of our Qaim like the dispersed clouds of autumn.

And in *Ghaibat Nomani* it is narrated from Ishaq bin Abdul Aziz from the Imam (a.s.) that he said:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ

"And if We hold back from them the punishment until a stated period of time..."(Surah Hud 11:8)

This punishment is reappearance of Imam Zamana (a.s.) and 'Ummate Madooda' are his companions, who will be equal to the number of soldiers of Battle of Badr (313 persons).

2-

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

"And certainly We sent Musa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah; most surely there are signs in this for every patient, grateful one." (Surah Ibrahim 14:5)

"The Days of Allah are three: The Day of the reappearance of the Qaim, the Day of death and Judgment Day."

In *Khisaal Saduq* it is narrated from Imam Muhammad Baqir (a.s.) that he said: "The Days of Allah are three: The Day of the reappearance of the Qaim, the day of Rajat and Judgment Day. And also Saduq has narrated this traditional report in *Maniul Akhbar*.

3-

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ

"And We had made known to the children of Israel in the Book..." (Surah Bani Israel 17:4)

That is: And We made declaration to the Children of Israel in the Book, that is, We gave them knowledge. Then the address shifts from the Children of Israel to the Ummah of the Messenger of Allah (s.a.w.s.) saying:

لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ

"Most certainly you will make mischief in the land twice..." (Surah Bani Israel 17:4)

That is (O Ummah of Muhammad), you will raise mischief on earth twice, alluding to the two certain individuals and their followers and their breach of the covenant.

وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

"...and most certainly you will behave insolently with great insolence."... (Surah Bani Israel 17:4)

...that is, their claim of the caliphate. When the promise of the first of the two came to pass, that is, the Battle of Jamal, We sent against you Our servants, men of great prowess, meaning Amirul Momineen (a.s.) and his companions. They went to and fro in the lands, that is, they searched for you and killed you. Then We gave you back the turn to prevail over them, meaning, We gave the Umayyads back the turn to prevail over Aale Muhammad (a.s.) and We succored you through wealth and progeny and We made your band of greater number compared to Husain Ibne Ali (a.s.) and his companions, when the womenfolk of Aale Muhammad (a.s.) were taken hostage. If you should do good, you do good for your own selves and if you should do evil, you do it against yourselves. So when the second promise comes to pass, meaning the Qaim (a.s.) and his companions, so they may make discountenance you, meaning rendering their countenances dark, and so they may enter the Mosque as they entered the first time, meaning, the Messenger of Allah and his companions, and to destroy utterly that which they ascended to, that is, they will prevail over you and will kill you. Then the verse shifts to Aale Muhammad (a.s.) and says: Perchance your Lord will have mercy on you, that is, He will grant you victory over your enemy. Then it addresses the Umayyads, If you again return, We will return, that is, If you return with Sufyani, We will return with the Qaim from Aale Muhammad (a.s.).

4-

أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

"...or that it may produce a reminder for them." (Surah Taha 20:113)"

...that is, remembrance of the reappearance of the Qaim and advent of the Sufyani.

5-

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُم مِّنْهَا يَرْكُضُونَ

"So when they felt Our punishment, lo! they began to fly from it." (Surah Anbiya 21:12)

That is: When they perceived Our might, behold they ran headlong out of it.

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ

"Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned." (Surah Anbiya 21:13)

When they, meaning the Umayyads, sensed Our wrath, that is, the Qaim from Aale Muhammad (a.s.), behold, they ran headlong out of it. Do not run away and return to what you were made to lead easy lives in and to your dwellings, haply you will be questioned, that is, return to the treasures you have treasured.

It is mentioned in tradition that when Imam Zamana (a.s.) will reappear, Bani Umayyah will cry in terror and enter Rome and the Qaim (a.s.) will search for them. Then he will take them out of Rome and will demand from them the treasures, which they have garnered. So they will say, as Allah has quoted them:

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

"They said: O woe to us! surely we were unjust. And this ceased not to be their cry till We made them cut off, extinct." (Surah Anbiya 21:14-15)

Imam (a.s.) said: That will be through the sword and under the shade of the sword of the Qaim of Aale Muhammad (a.s.).

All of this is in the past tense but it refers to the future. It is of the verses we mentioned that their realization is after their revelation.

6-

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

"And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it." (Surah Anbiya 21:105)

And We inscribed in the Psalms following the Reminder. He said: "All Divine Books are Reminders." My honorable servants shall inherit the earth. He said: "That is the Qaim (a.s.) and his companions."

The author says: According to Ali bin Ibrahim, "All Divine Books are Reminders" means that the verse means, "After We wrote in the other revealed Books." Other interpreters have said that the Torah is intended by the Zabur, which we translated above as Psalms. Some have said that Zabur means all of the Divine Books and "remembrance" is the Protected Tablet (*Lawh Mahfuz*).

7-

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;" (Surah Hajj 22:39)

Ibne Abi Umair narrates on the authority of Abdullah Ibne Miskan from Imam Ja'far Sadiq (a.s.) in the context of the holy verse: "The Ahle Sunnat says that this verse was revealed about the Messenger of Allah (s.a.w.s.) when the Quraish expelled him from Mecca. However, it is the Qaim (a.s.) when he

rises to avenge the blood of Husain (a.s.), saying, 'We are the heirs of the blood and the seekers of vengeance.'"

And in *Ghaibat Nomani* it is narrated from *Asbatul Wasiyya* of Masudi from the Imam (a.s.) that he said: the verse of:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;" (Surah Hajj 22:39)

...was revealed about our Qaim and his companions.

8-

وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ

"That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him..." (Surah Hajj 22:60)

And whosoever chastises, that is, the Messenger of Allah (s.a.w.s.) to the extent that he was chastised, that is, when they desired to murder him, and then again is oppressed. Surely Allah will help him through Qaim (a.s.) from his progeny.

9- Abul Jarud narrates from Imam Muhammad Baqir (a.s.) about the verse:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate..." (Surah Hajj 22:41)

"These are the qualities of Aale Muhammad (a.s.) to the last of the Imams, the Mahdi and his companions. Allah will give them the kingdom of the earth, its easts and its wests. Through him, He will manifest the religion and through him and his companions, He will eradicate heresy and falsity, as

the foolish have tried to eradicate righteousness, until it will not be visible where is oppression. And they will be encouraging the right and discouraging the wrong."

10-

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: "Their necks (that is, the Umayyads) will bow. The sign will be the call from the heavens on the name of the Qaim of Aale Muhammad (a.s.)."

11-

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ

"Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth." (Surah Naml 27:62)

It is narrated from Imam Ja'far Sadiq (a.s.) that he said: "This verse has been revealed about the Qaim (a.s.). He is, by Allah, the constrained. When he prays two rakats at Maqam and supplicates to Allah, He will answer him and will remove the evil and will appoint him the heir on the earth."

12-

وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ

"...and if there come assistance from your Lord..." (Surah Ankabut 29:10)

That is the assistance of Qaim of Aale Muhammad (a.s.).

لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ

"...they would most certainly say: Surely we were with you. What! is not Allah the best knower of what is in the breasts of mankind." (Surah Ankabut 29:10)

13-

وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ

"And whoever defends himself after his being oppressed..." (Surah Shura 42:41)

It is narrated from Abu Hamza Thumali from Imam Muhammad Baqir (a.s.) that he said: "That is, the Qaim and his companions."

فَأُوْلَئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ

"...these it is against whom there is no way (to blame)." (Surah Shura 42:41)

"...against them there is no way. When he rises, the Qaim and his companions will seek Divine help against the Umayyads, the falsifiers and the Nasibis."

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُوْلَئِكَ لَهُم عَذَابٌ أَلِيمٌ

"The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment." (Surah Shura 42:42)

"This has been denoted in the above verse."

This traditional report is also narrated from Jabir Jofi from Imam Muhammad Baqir (a.s.) in *Tafsir Ibrahim.*

14-

اقْتَرَبَتِ السَّاعَةُ

"The hour drew nigh..." (Surah Qamar 54:1)

It is narrated that it refers to the uprising of the Qaim (a.s.).

15-

مُدْهَامَّتَانِ

"Both inclining to blackness." (Surah Rahman 55:64)

It is narrated from Ahmad bin Idris from Ashari from Ibne Yazid from Ali bin Hammad Khazaz from Husain bin Ahmad Minqari from Yunus bin Dhibyan from Imam Ja'far Sadiq (a.s.) about this verse that:

"During the rule of Imam Zamana (a.s.), Mecca and Medina will be connected with palm trees."

16-

يُرِيدُونَ لِيُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

"They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse." (Surah Saff 61:8)

Imam (a.s.) said: This will be through the Qaim from Aale Muhammad (a.s.) when he rises up to manifest Islam over all other religions, so that no deity other than Allah is worshipped. It is signified by the narration, "He will fill the earth with equity as it will be replete with oppression and inequity."

17-

وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ

"And yet another (blessing) that you love: help from Allah and a victory near at hand..." (Surah Saff 61:13)

It will be happen in this life, through the victory of the Qaim (a.s.).

18-

حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا

"Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number." (Surah Jinn 72:24)

This is the Qaim and Amirul Momineen (a.s.). Then they will know who is weaker in helpers and fewer in numbers.

19-

إِنَّهُمْ يَكِيدُونَ كَيْدًا {١٥} وَأَكِيدُ كَيْدًا

"Surely they will make a scheme, and I (too) will make a scheme." (Surah Tariq 86:15-16)

فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا

"So grant the unbelievers a respite: let them alone for a while." (Surah Tariq 86:17)

That is, O, Muhammad, respite them. Let them alone for a while until the Qaim (a.s.) rises and avenges for Me from the despots and the tyrants of Quraish and Umayyads and the rest of the people.

20-

وَاللَّيْلِ إِذَا يَغْشَى

"I swear by the night when it draws a veil..." (Surah Lail 92:1)

It is narrated from Ahmad bin Idris from Muhammad bin Jabbar from Ibne Abi Umair from Hammad bin Uthman from Muhammad Ibne Muslim, saying, I asked Abu Ja'far (a.s.) about the holy verse:

وَاللَّيْلِ إِذَا يَغْشَى

"I swear by the night when it draws a veil." (Surah Lail 92:1)

The Imam said: "The night here is the second person. He drew veil over Amirul Momineen (a.s.) during his reign, which he enjoyed over Amirul Momineen (a.s.). Amirul Momineen (a.s.) was ordered to forebear during their rule."

Muhammad Ibne Muslim said:

وَالنَّهَارِ إِذَا تَجَلَّى

"And the day when it shines in brightness... (Surah Lail 92:1)

The Imam said: "The day is the Qaim from us, the Ahle Bayt. When he rises, he will defeat the rule of falsity. The Quran has used many parables about it for the people, however, the Divine words are addressed to His Messenger (a.s.) and us and no one other than us knows their meaning."

21-

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَاء مَّعِينٍ

"Say: Have you considered if your water should go down, who is it then that will bring you flowing water?" (Surah Mulk 67:30)

That is: O Prophet, Say to the people, 'Have you thought if your Imam should go absent, who will bring you an Imam like him?" In this verse, Imam Zamana (a.s.) is compared to water, which is the cause of life of all the things and the interpretation of this verse is that if the Imam disappears from your sight, who will make him appear again?

Narrated to us Muhammad bin Ja'far from Muhammad bin Ahmad from Qasim bin Alaa from Ismail bin Ali Fazari from Muhammad Ibne Jamhur from Faddala bin Ayyub that he said:

I asked Imam Reza (a.s.) about this verse and he said: "Your water is your gateways, the Imams. The Imams are the gateways to Allah. 'Who will bring you running water' means, 'Who will bring the knowledge of the Imam?'" (And who will open those gateways for you?).

This traditional report is also mentioned in *Kafi, Ghaibat Nomani* and *Ikmaaluddin* of Saduq on the authority of Imam Musa Kazim (a.s.).

Then the Imam said: By Allah, these verses have not been realized so far, but will be realized in the future.

22-

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"He it is Who sent His Apostle with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse." (Surah Saff 61:9)

This verse was revealed about the Qaim of Aale Muhammad (a.s.). He is the Imam that Allah will uplift and manifest him over all religions and he will fill the earth with equity and justice, as it is replete with oppression and inequity. This is of the verses the materialization thereof is after their revelation.

23- It is mentioned in *Khisaal* from Attar from Saad from Ibne Yazid from Muhammad bin Hasan Maithami from Muthanna Hannat that he said: I heard Imam Muhammad Baqir (a.s.) say:

"The Days of Allah are three: The Day Qaim will arise, the Day of the Return and the Day of Judgment."

24- Shaykh Saduq has mentioned in *Thawabul Amaal* from Ibne Walid from Saffar from Ibad bin Sulaiman from his father that he said:

I recited to Imam Ja'far Sadiq (a.s.):

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

"Has not there come to you the news of the overwhelming calamity?" (Surah Ghashiya 88:1)

The Imam said: "Qaim will overwhelm them with the sword."

I recited:

وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ

"(Some) faces on that day shall be downcast..." (Surah Ghashiya 88:2)

The Imam said: "It means that they will be humble and will not be able to defy."

I said:

عَامِلَةٌ نَّاصِبَةٌ

"Entering into burning fire..." (Surah Ghashiya 88:3)

The Imam said: "They labored not according to what Allah, the Exalted, revealed. They appointed other than the Guardians of the Order."

تَصْلَى نَارًا حَامِيَةً

"Entering into burning fire..." (Surah Ghashiya 88:4)

He said: "They will enter the fire of wars in this life in the time of the Qaim and the fire of Hell in the hereafter."

25-

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ

"...On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before..." (Surah Anam 6:158)

Shaykh Saduq has in *Ikmaaluddin* and *Thawabul Amaal* narrated on the authority of his father from Saad from Ibne Abil Khattab from Ibne Mahbub from Ibne Raab from Imam Ja'far Sadiq (a.s.) that he said: "The signs are the Imams and the Awaited Sign is the Qaim (a.s.). On that Day, one's belief will not benefit him, has he not already believed before his uprising with the sword, even if he may have believed in his forefathers."

26-

فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ

"But nay! I swear by the stars. That run their course (and) hide themselves..." (Surah Takwir 81:15-16)

Shaykh Saduq has narrated in *Ikmaaluddin* from his father and Ibne Walid together from Saad and Himyari from Ahmad bin Husain from Umar bin Yazid from Husain bin Rabi from Muhammad bin Ishaq from Asad bin Thalaba from Umme Hani that she said:

I met Imam Ja'far Sadiq (a.s.) and asked him about the above verse and he replied: "An Imam who will go into hiding, when all who know him will be gone, in the year two hundred and sixty and then he will appear like a blazing meteor in the darkness of the night. If one should live up to that time, his heart shall find solace."

The same report is also mentioned in *Ghaibat Tusi* and *Ghaibat Nomani.*

The author says: The reason that the word "stars" has come in plural form could be to show veneration for the Imam of the Age (a.s.) or for the purpose of emphasis in his being the last and that his appearance will encompass the appearance of all the Imams, peace be with them, considering their Rajat. It can also mean that his appearance is as great as if all of the Imams were to appear.

27-

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَاء مَّعِينٍ

"Say: Have you considered if your water should go down, who is it then that will bring you flowing water?" (Surah Mulk 67:30)

It is narrated from Imam Muhammad Baqir (a.s.) that he said: "This verse is revealed about the Qaim. It implies that if your Imam goes into hiding from you, while you don't know where he is, who will bring you an apparent Imam who can bring you the news of the heavens and the earth and the orders and prohibitions of Allah, the Exalted." Then the Imam said: "This verse has not been actualized as yet and it will be actualized in the future."

28-

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

"Those who believe in the unseen..." (Surah Baqarah 2:1-3)

Shaykh Saduq in *Ikmaaluddin* has narrated from Imam Ja'far Sadiq (a.s.) that he said: "Those who believe in the rise of the Qaim (a.s.) that it is true."

29-

الم {١} ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ {٢} الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

"Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen..." (Surah Baqarah 2:1-3)

Also in the same book, it is narrated from Yahya Ibne Abul Qasim that he said: I asked Imam Sadiq (a.s.) about these verses and he said: "The pious are the Shia of Ali (a.s.). As for the unseen: it is the Hujjah gone into occultation. The evidence of that is the saying of Allah:

إِنَّمَا الْغَيْبُ لِلّهِ فَانْتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ

"The unseen is only for Allah; therefore wait – surely I too, with you am of those who wait." (Surah Yunus 10:20)

30-

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَاء مَّعِينٍ

"Say: Have you considered if your water should go down, who is it then that will bring you flowing water?" (Surah Mulk 67:30)

It is mentioned in *Ikmaaluddin* that Imam Ja'far Sadiq (a.s.) said about this verse: "Say have you thought if your Imam should disappear from you, who will bring you a new Imam?"

31-

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ {٢٢} فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ

"And in the heaven is your sustenance and what you are threatened with. And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak." (Surah Zariyat 51:22-23)

It is mentioned in *Ghaibat* of Shaykh Tusi that Ibne Abbas said about this verse: "It implies the rise of the Qaim of Aale Muhammad (a.s.)."

32-

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

"Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand." (Surah Hadid 57:17)

In *Ghaibat* of Shaykh Tusi through the same chain of narration from Ibne Abbas about the verse it is narrated that he said: "It means that the earth will be restituted through the Qaim of Aale Muhammad (a.s.) after its death, that is, after the inequity of its rulers. We explained to you the signs, through the Qaim of Aale Muhammad (a.s.), so perhaps you may understand."

33-

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ {٢٢} فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ

"And in the heaven is your sustenance and what you are threatened with. And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak." (Surah Zariyat 51:22-23)

It is narrated from Ibne Abbas that he said: "It is the rise of the Qaim. Similar to this is the verse:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

"...wherever you are, Allah will bring you all together..." (Surah Baqarah 2:148)

He said: "This is about the companions of the Qaim, Allah will bring them together in one day."

34- It is mentioned in *Ghaibat Tusi* that Ishaq bin Abdullah Ibne Ali Ibne Husain Ibne Ali Ibne Abi Talib (a.s.) said with regard to the verse:

فَوَرَبِّ السَّمَاء وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ

"And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak." (Surah Zariyat 51:22-23)

"This is the verse of the Qaim from Aale Muhammad (a.s.) and the following verse is about him."

وَعَدَ اللّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me..." (Surah Nur 24:55)

It is narrated in *Ghaibat Tusi* that these verses were also revealed about the Mahdi and his companions. In *Kanzul Fawaid* also this report is narrated through another channel.

35-

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs..." (Surah Qasas 28:5)

It is narrated in *Ghaibat Tusi* from Amirul Momineen (a.s.) that he said in explanation of this verse: "They are Aale Muhammad (a.s.). Allah will raise their Mahdi after their distress, so he will honor them and will disgrace their enemy."

36-

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ

"...And (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors." (Surah Hadid 57:16)

Saduq in *Ikmaaluddin* has narrated from Imam Ja'far Sadiq (a.s.) that he said: "This verse was revealed about the Qaim of Aale Muhammad (a.s.)."

37-

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

"Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand." (Surah Hadid 57:17)

Imam Muhammad Baqir (a.s.) said: "Allah, the Exalted will revive it through the Qaim after its death; its death implies disbelief of its inhabitants, because the disbelievers are dead."

38-

وَتِلْكَ الأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

"and We bring these days to men by turns..." (Surah Aale Imran 3:140)

In *Tafsir Ayyashi* it is narrated from Zurarah from Imam Ja'far Sadiq (a.s.) about this verse that, "It has always been the case since Allah created Adam that there has been a chance for God and a chance for Satan. So where is the chance of God? Is he not the Qaim of Aale Muhammad (a.s.)!"

39-

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُواْ مِن دِينِكُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِ

"This day have those who disbelieve despaired of your religion, so fear them not, and fear Me." (Surah Maidah 5:3)

In *Tafsir Ayyashi* it is narrated from Imam Muhammad Baqir (a.s.) that he said: "The day Qaim of Aale Muhammad (a.s.) rises, the Umayyads will despair. They are the disbelievers who will despair from Aale Muhammad (a.s.), peace be with them."

40-

وَأَذَانٌ مِّنَ اللّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الأَكْبَرِ أَنَّ اللّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ

"And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the idolaters..." (Surah Baraat 9:3)

In *Tafsir Ayyashi* it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that they said: The day of the greater pilgrimage is the uprising of the Qaim and the announcement of his call to the people."

The author says: This is the esoteric interpretation of the verse.

41-

وَقَاتِلُواْ الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً وَاعْلَمُواْ أَنَّ اللّهَ مَعَ الْمُتَّقِينَ

"...and fight the polytheists all together as they fight you all together; and know that Allah is with those who guard (against evil)." (Surah Baraat 9:36)

In *Tafsir Ayyashi* it is narrated from Zurarah that he said: Imam Ja'far Sadiq (a.s.) said that his father was asked about this verse. He said: "This verse has not been realized. If our Qaim should rise, the people of his time will see as the realization of this verse unfolds and that the religion of the Prophet reaches where the night reaches, so much so that there will be no polytheism on the face of the earth, as said by Allah:

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه

"And fight with them until there is no more persecution and religion should be only for Allah." (Surah Anfal 8:39)

42-

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ

"And if We hold back from them the punishment until a stated period of time..." (Surah Hud 11:8)

According to Imam Ja'far Sadiq (a.s.): "It means a number equal to the number of the fighters of Badr." The Imam said: "They will gather for him in a single hour like scattered patches of cloud of autumn."

43-

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ

"And if We hold back from them the punishment until a stated period of time..." (Surah Hud 11:8)

Imam Ja'far Sadiq (a.s.) said about the above verse: "That is the Qaim and his companions."

44-

أَفَأَمِنَ الَّذِينَ مَكَرُواْ السَّيِّئَاتِ أَن يَخْسِفَ اللّهُ بِهِمُ الأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ

"Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?" (Surah Nahl 16:45)

In *Tafsir Ayyashi* it is narrated from Imam Muhammad Baqir (a.s.) that he said: "The covenant of the Messenger of Allah reached Ali Ibne Husain and then Muhammad Ibne Ali. Then Allah will do what He desires. They adhere to it when a man from them rises and with him are three hundred men and the standard of the Messenger of Allah (s.a.w.s.). He is heading to Medina until he passes by Baidha and says, 'This is the place of the people who will be swallowed.'

45- Imam Ja'far Sadiq (a.s.) was asked about the verse:

أَفَأَمِنَ الَّذِينَ مَكَرُواْ السَّيِّئَاتِ أَن يَخْسِفَ اللّهُ بِهِمُ الأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ

"Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?" (Surah Nahl 16:45)

He replied: "They are the enemies of Allah and they will be deformed, beaten and drawn into the earth."

46- It is narrated from Imam Ja'far Sadiq (a.s.) regarding the verse:

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الأَرْضِ مَرَّتَيْنِ

"And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice..." (Surah Isra 17:4)

He said: It refers to the assassination of Imam Ali (a.s.) and the killing of Imam Husain (a.s.)...

وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

"...and most certainly you will behave insolently with great insolence."

...refers to the killing of Imam Husain (a.s.).

فَإِذَا جَاء وَعْدُ أُولاهُمَا

"...So when the promise for the first of the two came..."

...refers to the event of avenging the blood of Imam Husain (a.s.)...

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُوْلِي بَأْسٍ شَدِيدٍ فَجَاسُواْ خِلاَلَ الدِّيَارِ

"We sent over you Our servants, of mighty prowess, so they went to and fro among the houses..."

...it is about a nation Allah sends before the rise of the Qaim, who will not leave any felon against Aale Muhammad (a.s.) but set him ablaze.

وَكَانَ وَعْدًا مَّفْعُولاً

"...and it was a promise to be accomplished."

...before the rise of the Qaim"

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band."

This refers to the coming of Husain (a.s.) in Rajat with seventy of his companions who were martyred with him. They will be wearing white cloaks embroidered with gold; each cloak having two sides.

The news that reaches the people will be that Imam Husain (a.s.) has come with his companions, so the believers will not doubt; and that he is neither Dajjal nor Satan. The Qaim will be among the people at that time. When it is established to the believers that he is Imam Husain (a.s.) and when this news reaches Imam Qaim (a.s.), he will pass away. So Imam Husain (a.s.) will perform his last rites as only an infallible can perform the last rites of an infallible.

It is also mentioned that Imam Husain (a.s.) will rule for such a long time that his eyebrows will droop over his eyes due to old age.

47- It is narrated from Imam Muhammad Baqir (a.s.) that he recited the verse:

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ

"We sent over you Our servants, of mighty prowess..." (Surah Isra 17:5)

and said: "He is the Qaim and his companions are men of mighty prowess."

48- Masada Ibne Sadaqah narrates from Imam Ja'far Ibne Muhammad, from his father, from his grandfather, saying: Said Amirul Momineen (a.s.) in his sermon, "People! Ask me before you lose me, for I have extensive knowledge. So ask me before the eastern mischief tears apart with its leg, while its wreckage will be treading. Accursed are its hooter, its ally, its leader, its driver, and the one who seeks protection from it. How abundant will be the ones who will raise its cloak and call to its curse, while there is no place to protect it and there is no one to have mercy on it! When times pass, you

would say, 'He is dead, or killed, or gone to some valley.' Then expect relief, which is the materialization of this verse:

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band." (Surah Bani Israel 17:6)

By the One Who split the seed and created the nations, they will live at that time like blessed kings. No one of them will go from this world until he has fathered one thousand sons, secure from every heresy and mishap and hardship, and practicing according to the Book of God and the conduct of His Apostle, in a time when all misgivings and doubts have abandoned them.

49-

فَإِذَا نُقِرَ فِي النَّاقُورِ

"For when the trumpet is sounded,..." (Surah Muddaththir 74:8)

It is mentioned in *Ghaibat Nomani* narrating from Imam Ja'far Sadiq (a.s.) that when he was asked about the interpretation of this verse, he said: An Imam from among us will disappear. Thus when the Almighty Allah intends to make him appear, He will make a sign appear in his heart and in this way he will appear with the command of the Almighty Allah.

50-

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly,

after their fear, give them security in exchange; they shall serve Me, not associating aught with Me..." (Surah Nur 24:55)

The Imam said: "It is the Qaim and his companions."

51-

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ

"And if We hold back from them the punishment until a stated period of time..." (Surah Hud 11:8)

Imam Ja'far Sadiq (a.s.) said: "The punishment is the rise of the Qaim and the numbered group is the number of fighters in Badr and his companions."

52-

فَاسْتَبِقُواْ الْخَيْرَاتِ أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"...therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things." (Surah Baqarah 2:148)

In *Ghaibat Nomani* it is narrated from Imam Ja'far Sadiq (a.s.) that he said in the context of this holy verse: "The verse has come about the Qaim and his companions. They will be brought together without a tryst."

53-

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them." (Surah Hajj 22:39)

The Imam said: "This verse is about the Qaim (a.s.) and his companions."

54-

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ

"The guilty shall be recognized by their marks..." (Surah Rahman 55:41)

In *Ghaibat Nomani* it is narrated from Imam Ja'far Sadiq (a.s.) that this verse means that: "Allah recognizes them (the guilty); however, this verse has come about the Qaim; he will recognize them from their appearance and he and his companions will strike them with the sword."

55-

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

"And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn." (Surah Sajdah 32:21)

In *Kanz Jamiul Fawaid* and *Tawilul Ayatul Dhahira* it is narrated from Mufaddal Ibne Umar that: I asked Imam Ja'far Sadiq (a.s.) about this verse and he said: "The nearer one is the rise of prices and the greater one is the Mahdi with the sword."

56- It is also mentioned in *Kanz Jamiul Fawaid* and *Tawilul Ayatul Dhahira* that Imam Ja'far Sadiq (a.s.) said: "When the Qaim rises, he will enter the Sacred Mosque (Masjidul Haraam) and face the Kaaba and put the Maqam behind and pray two rakats. Then he will stand and say, 'O people! I am the nearest of all people to Adam. O people! I am the nearest of all people to Ibrahim. O people! I am the nearest of all people to Ismail. O people! I am the nearest of all people to Muhammad (a.s.).' Then he will raise his hands to the heavens and pray and beseech so fervently that he falls on his face. This is the saying of Allah:

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاء الْأَرْضِ أَإِلَهٌ مَّعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ

"Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!" (Surah Naml 27:62)

Also it is narrated from Muhammad Ibne Muslim that Imam Muhammad Baqir (a.s.) said: "This verse is revealed about our Qaim (a.s.). When he rises, he will wear a turban and offer prayers at the Maqam and fervently beseech his Lord. Thus, no standard of his will ever be defeated."

57- It is mentioned in *Kanz Jamiul Fawaid* and *Tawilul Ayat Dhahira* that the holy verse:

يُرِيدُونَ لِيُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

"They desire to put out the light of God with their mouths." (Surah Saff 31:8)

In its interpretation, Muhammad Ibne Abbas narrates through his chains of narration on the authority of Abul Jarud from Imam Muhammad Baqir (a.s.) that he said: "If you should abandon this order, Allah will not."

This is supported by the narration of Shaykh Muhammad Ibne Yaqub on the authority of Muhammad Ibne Fudhail from the Seventh Imam (a.s.). Muhammad Ibne Fudhail says, I asked the Imam about the verse: And Allah will complete His light. He said: "'They desire to put out the light of God with their mouths refers to the guardianship of Amirul Momineen (a.s.) 'and Allah completes His light' refers to the position of Imamate, on the virtue of the Divine saying:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا

"Believe in Allah, His Apostle and the light which We have descended." (Surah Taghabun 64:8)

"The light is the Imam."

I recited the verse, He is the One Who sent His Apostle with guidance and the true religion. He said: "He is the One Who ordered His Apostle with guardianship for his heir. Guardianship is the true religion." I recited, So He may uplift it over all religions. He said: "It refers to all religions at the time of

the rise of the Qaim, because of the God's statement, And Allah will complete His light through the guardianship of the Qaim, even if disbelievers may hate the guardianship of 'Ali."

I asked, "Is this revelation?"

He said: "Yes, this word is revelation and the rest is interpretation."

58- It is mentioned in *Kanz Jamiul Fawaid* and *Tawilul Ayaatul Dhahira*: Muhammad Ibne Abbas narrates through his chain of narration on the authority of Abu Basir: I asked Imam Ja'far Sadiq (a.s.) about the Divine saying in His book:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33)

He said: "By Allah, its realization has not come yet." I asked, "May I be your ransom, when will it be realized?" He said: "When the Qaim rises, God willing. When the Qaim rises, there will be no disbeliever and no polytheist, but that he will dislike his rise. Even if there will be a disbeliever or a polytheist inside a rock, the rock will call out, 'O believer, there is a disbeliever or a polytheist inside me, so kill him.' So Allah brings the disbeliever to him, and he kills him."

Tafsir Furat Kufi: Ja'far Ibne Ahmad narrates from Abu Abdullah (a.s.) an identical narration, however it has, "The rock says, 'O believer, there is a polytheist inside me. So break me and kill him.'"

59- It is mentioned in *Kanz Jamiul Fawaid* and *Tawilul Ayaatul Dhahira*: Muhammad Ibne Abbas narrates through the chain of narration on the authority of Abaya Ibne Rabi that he heard Amirul Momineen (a.s.) recite the verse, He is the One Who sent His Messenger, until its end and then say, "This has happened? Never! By the One my life is in His hands, there will be no vicinity save there will be calls of testimonials that a deity other than Allah is not and that Muhammad is the Messenger of Allah every morning and night."

He also narrates from Ibne Abbas about the verse:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"...that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33)

Ibne Abbas said: "This will not happen until there will be no Jew, Christian, or follower of any other path but he enters Islam. There will be a harmony so the sheep and wolf, the cow and the lion, and man and snake will live in peace; so much so that no mice will break into a food bin; so much so that Jizya will be cancelled, the cross will be broken and pigs will be killed. This will happen when the Qaim (a.s.) rises."

60-

إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

"When Our communications are recited to him, he says: Stories of those of yore." (Surah Qalam 68:15)

In *Kanz Jamiul Fawaid* and *Tawilul Ayatul Dhahira* it is narrated from Imam Ja'far Sadiq (a.s.) that he said: "This refers to his falsification of the Qaim from Aale Muhammad (a.s.) when he will say to him, 'We do not know you and you are not from the progeny of Fatima', as the polytheists said to Muhammad (a.s.)."

61-

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

"Every soul is held in pledge for what it earns," (Surah Muddaththir 74:38)

In *Tafsir Furat Kufi* it is mentioned that Imam Muhammad Baqir (a.s.) said: "It is us and our Shia. Then the Shia of us Ahle Bayt are in Gardens, asking the guilty, 'What has brought you into Hell?' They will say, 'We were not of those who prayed.' It means they were not from the Shia of Ali Ibne Abi Talib.

'And we used not to feed the poor. And we used to enter into vain discourse with those who entered into vain discourses.' That is the day of the Qaim, (a.s.) and that is Judgment Day. 'We used to belie Judgment Day, till death overtook us. So the intercession of the intercessors shall not avail them.' So the intercession of no person will benefit them. And the Messenger of Allah will never intercede for them on the Day of Resurrection."

62-

مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ {86} إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ {٨٧} وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ

"I do not ask you for any reward for it; nor am I of those who affect: It is nothing but a reminder to the nations; and most certainly you will come to know about it after a time." (Surah Saad 38:86-88)

In *Al-Kafi* it is narrated from Imam Muhammad Baqir (a.s.) that he said: "'Reminder' implies Amirul Momineen (a.s.) and "And most certainly you will come to know about it after a time," is at the rise of the Qaim.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ

"And certainly We gave the book to Musa, but it was gone against..." (Surah Hud 11:110)

Imam Muhammad Baqir (a.s.) said: "They disagreed as did this Ummah disagree about the Book. And they will disagree in the Book that will be with the Qaim, who will bring it to them, so much so that a large number of people will deny him. He will come to them and strike their necks." As for the Divine verse: And were it not for the Word of Judgment, decision would have certainly been given between them, and surely then the unjust will have a painful punishment, the Imam said: "Were it not for what Allah, glory to His name, has predestined them to, the Qaim would have not left even one of them." And with regard to the verse:

وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ

"...and had not a word gone forth from your Lord, the matter would surely have been decided between them; and surely they are in a disquieting doubt about it." (Surah Hud 11:110)

Imam (a.s.) said: "If there had been no divine exigency, the Qaim would not have spared even one of them."

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ

"And those who accept the truth of Judgment Day..." (Surah Maarij 70:26)

It is mentioned in *Al-Kafi* from Imam Muhammad Baqir (a.s.) that he said: "That is one who testifies and believes in our Qaim when he reappears."

قَالُواْ وَاللّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

"...they would say: By Allah, our Lord, we were not polytheists." (Surah Anam 6:23)

It is mentioned in *Al-Kafi* from Imam Muhammad Baqir (a.s.) that he said: "That is they will say at the time of the reappearance of Imam Zamana (a.s.): We were not deniers of the Wilayat of Amirul Momineen (a.s.)."

وَقُلْ جَاء الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)." (Surah Bani Israel 17:81)

It is mentioned in *Al-Kafi* that Imam Muhammad Baqir (a.s.) said: When our Qaim reappears, the kingdom of falsehood will be destroyed."

63-

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

"We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth..." (Surah Fussilat 41:53)

Kulaini in *Al-Kafi* has narrated from Abu Basir that he said: I asked Imam Ja'far Sadiq (a.s.) about this and he said: "He will show them in their souls deformation (*maskh*) and will show them the contraction of horizons. So they will see the might of Allah, the Exalted, in their souls as well as in the horizons." I recited to him, until it becomes clear to them that he is the truth. He said: "The rise of the Qaim is the truth from Allah, the Exalted, which the creation will see. It is inevitable."

64-

حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا

"...until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces." (Surah Maryam 19:75)

Also in *Al-Kafi*, it is narrated from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said: "'When they see what they have been promised of refers to the rise of the Qaim, and that is 'the Hour.' They will know at that day what will befall them at the hands of Qaim. This is denoted by the Divine word, 'who is of more evil plight' - that is, in the eyes of the Qaim - and weaker in forces."

مَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ

"...and whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion." (Surah Shura 42:20)

In *Al-Kafi* it is narrated from Imam Ja'far Sadiq (a.s.) that he said: "It is the cognition of Amirul Momineen (a.s.) and the Purified Imams." Through the blessings of whose love the Almighty Allah will enrich their followers, but whoever desires the harvest of this world, We will give him from it and he will not have any share in the hereafter." He said: "He will not have any share with the Qaim in the governance of the Truth."

65- Sayyid Ali Ibne Abdul Hamid narrates in *Al-Anwarul Mudhia* through his chain of narration that the Amirul Momineen (a.s.) said: "'The enfeebled on earth' mentioned in the Book, whom Allah will make Imams, are we the Ahle Bayt (a.s.). Allah will send our Mahdi and he will make us honorable and disgrace our enemies." He also narrates from Ibne Abbas about the holy verse:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ

"And in the heavens is your sustenance and what you are promised..." (Surah Zariyat 51:23)

...that he said: "It is the rise of the Mahdi (a.s.)."

He again narrates from Ibne Abbas about the holy verse, Know that Allah brings to life the earth after its death, that he said: "Allah will restitute the earth through the Qaim from the House of Muhammad after its death, that is, after the inequity of its dwellers of its kingdoms. We illustrate to you the Signs through the Hujja from the House of Muhammad, perchance you may ratiocinate."

In the same book, the author narrates through his chain of narration on the authority of Hibatullah Rawandi from Musa Ibne Ja'far (a.s.) about the Divine verse:

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

"...and made complete to you His favors outwardly and inwardly..." (Surah Luqman 31:20)

The Imam said: "The outward favor is the Manifest Imam and the inward favor is the Hidden Imam whose person will go into hiding from the eyes of the people and the treasures of the earth will appear for him and every far will come near him."

I found in the handwriting of the Sheikh Muhammad Ibne Ali Jubai: I found in the handwriting of the First Martyr, may Allah illuminate his tomb: Safwani narrates in his book from Safwan that when Mansur summoned Abu Abdullah (a.s.), the Imam made ablution and offered two rakats prayer and then went into prostration of gratification and said: "O Allah, you promised

on the tongue of Your Apostle Muhammad (a.s.), and your promise is true, that you will give us in exchange security after our fear. O Allah, fulfill to us what You promised, for You do not violate the promise." I said: "My master, where is God's promise to you?" He said: "The word of Allah, the Exalted:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me..." (Surah Nur 24:55)

It is narrated that the verse:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs..." (Surah Qasas 28:5-6)

...was recited in the presence of the holy Imam (a.s.). His eyes drowned in tears and he said: "By Allah, we are the Enfeebled."

66- It is mentioned in *Nahjul Balagha* that Amirul Momineen (a.s.) said in a sermon, "The world will lean favorably to us after its rejection, the leaning of a caring camel to its calf." Then the Imam recited this verse:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs..." (Surah Qasas 28:5-6)

6

Chapter Six: Words of Allah and His Messenger about the Qaim as narrated by Shia and Sunni

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْحُلْوَانِيِّ عَنْ أَحْمَدَ بْنِ مَنْصُورٍ زَاجٍ عَنْ هُدْبَةَ بْنِ عَبْدِ الْوَهَّابِ عَنْ سَعْدِ بْنِ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ زِيَادٍ الْيَمَانِيِّ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ رَسُولُ اللَّهِ وَ حَمْزَةُ سَيِّدُ الشُّهَدَاءِ وَ جَعْفَرٌ ذُو الْجَنَاحَيْنِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ

1- ***Ghaibat Nomani:*** It is narrated from Ahmad bin Muhammad bin Ishaq from Ismail bin Ibrahim Halwani from Ahmad bin Mansur Zaaj from Hudbah bin Abdul Wahab from Saad bin Abdul Hamid bin Ja'far from Abdullah bin Ziyad Yamani from Akrama bin Ammar from Ishaq bin Abdullah bin Abi Talha from Anas Ibne Malik that the Messenger of Allah (s.a.w.s.) said:

"We the children of Abdul Muttalib are the chiefs of Paradise dwellers; the Messenger of Allah, Hamza, the chief of the martyrs, Ja'far with two wings, Ali, Fatima, Hasan, Husain, and the Mahdi."

Ghaibat Tusi narrates an identical tradition through Muhammad bin Ali from Uthman bin Ahmad from Ibrahim bin Abdullah Hashmi from Hasan bin Fadhl Busrani from Saad Ibne Abdul Hamid and on as above.

2- ***Uyun Akhbar Reza:*** Through the chains of Tamimi, it is narrated from Imam Reza (a.s.) through his holy forefathers, from the Messenger of Allah (s.a.w.s.) that he said:

"The Hour shall not stand until our Qaim uprises. And that will be when Allah, the Glorified, gives him permission. Whoever follows him will find salvation and whoever falls behind, will perish. For Allah's sake, for Allah's sake! Servants of Allah! Come to him even if you have to walk on ice, for he is the vicegerent of Allah, the Exalted, and my vicegerent."

3- ***Amali Saduq:*** Ibne Mutawakkil has narrated from Asadi from Nakhai from Naufili from Ali Ibne Saalim from his father from Thumali from Ibne Tarif from Ibne Nubatah from Ibne Abbas that the Messenger of Allah (s.a.w.s.) said:

"When I was raised for Meraj to the seventh heaven, and from there to the Lote Tree, and from the Lote Tree to the Veils of Light, my Lord, the Exalted, called on me, 'O Muhammad, you are My servant and I am your Lord. So be humble for Me and worship Me and trust Me and have confidence in Me, for I am pleased with you as a servant, as a beloved, as a Messenger, as an Apostle; and with your brother as the vicegerent and as the gateway. He is My Hujjah over My servants and the Imam for My creation. Through him, My friends are known from My enemies and through him the party of Satan is distinguished from My party. Through him My religion will be established, and My codes observed, and My rules executed. Through you, through him, and through the Imams from your progeny, I confer mercy upon My servants and slave girls.

'And through the Qaim from yours, I will develop My earth with My praise. Through him, I will purify the earth from My enemies and bequeath her to My friends. Through him, I will make the word of those who have disbelieved in Me low, and My word high. Through him, I will revive My lands and My servants with My knowledge. Through him, I will manifest treasures and riches with My will. I will expose the secrets and the hidden to him with My resolve; I will help him through My angels to aide him in the enforcement of My order, and uncovering of My religion. That is My friend rightfully, and the Mahdi of My servants truly.'"

The author says: Many such traditions were mentioned in the section of the traditions affirming the Twelve Imams and the section pertinent to the reasons of his holy names.

4- ***Uyun Akhbar Reza:*** It is narrated from Abdullah bin Muhammad Saigh from Muhammad bin Saeed from Husain bin Ali from Walid bin Muslim from Safwan bin Amr from Shuraih bin Ubaid from Amr Bakai from Kaabul Ahbar that he said:

"The Caliphs are Twelve. When their demise approaches and a virtuous generation comes, Allah will prolong their lives. Such has Allah promised this Ummah. Then he recited:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them..." (Surah Nur 24:55)

He said: "Likewise did Allah, the Exalted, to the Children of Israel. It is not difficult that He may gather this Ummah in a day or half a day. And a day before your Lord is like a thousand years of your reckoning."

5- ***Uyun Akhbar Reza:*** It is narrated from the chains of Tamimi that Imam Reza (a.s.) said that the Messenger of Allah (s.a.w.s.) said:

"The world will not perish until a man from the progeny of Husain takes charge of my Ummah. He will fill it with justice as it shall become full of oppression and injustice."

6- ***Amali Tusi:*** Shaykh Mufeed has narrated from Ismail bin Yahya Abasi from Muhammad bin Jarir Tabari from Muhammad bin Ismail Sawari from Abu Sulat Harawi from Husain Ashqar from Qays bin Rabi from Amash from Abaya bin Rabi from Abu Ayyub Ansari that the Messenger of Allah (s.a.w.s.) said to Fatima during his illness:

"By the One in whose Hand my soul is, there will definitely be in this Ummah the Mahdi, and he is, by Allah, from your sons."

7- ***Amali Tusi:*** It is narrated from Al-Haffar from Uthman bin Ahmad from Abi Qalaba from Bushr bin Umar from Malik bin Anas from Zaid bin Aslam from Ismail bin Aban from Abi Maryam from Thuwayr bin Abi Fakhta from Abdur Rahman bin Abi Laila from his father that:

"The Messenger of Allah (s.a.w.s.) gave the standard to Ali Ibne Abi Talib (a.s.) in the battle of Khyber and Allah granted him victory. Then he mentioned how the Prophet appointed him on the day of Ghadeer. He recounted some of his excellent attributes, which the Messenger had elaborated. My father said: Then the Messenger of Allah (s.a.w.s.) wept. They asked him, "O Apostle of Allah, why are you crying?"

He said: "Jibraeel (a.s.) informed me that they will oppress him, deny him his right, wage wars against him, and kill and tyrannize his progeny after him. Jibraeel (a.s.) also informed me from his Lord, the Exalted, that this will end when their Qaim rises, at which their word will ascend and the Ummah will unite on their love, at which their enemies will be reduced, their haters disgraced, and their praisers will be many. This will happen when lands change and the servants of God are weakened and lose hope in an opening. At that time the Qaim will rise amidst them." The Messenger of Allah (s.a.w.s.) said:

"His name is like my name, and his father's name is like my son's name. He is from the progeny of my daughter. Allah will manifest the truth through them and smother vanity through their swords. People will follow them, some in their love and some in their fear." When the Messenger of Allah (s.a.w.s.) stopped crying, he said: "Congregations of the Faithful! Rejoice the glad tidings of salvation, for Allah's promise does not fail and His destiny does not falter and He is the All-Wise the All-Knowing. Victory from Allah is near. O Allah, they are my household, take away uncleanness from them and purify them, a thorough purification. O Allah, guard them, protect them and be their shepherd. Be for them, help them, assist them, honor them and do not dishonor them, and be my successor amongst them. You are All-Powerful on everything."

8- ***Amali Tusi:*** Shaykh Mufeed has narrated from Ahmad bin Walid from Saffar from Muhammad bin Ubaid from Ali bin Asbat from Saif bin Umair from Muhammad bin Humran that Imam Ja'far Sadiq (a.s.) said:

"When the fate of Husain Ibne Ali reached where it reached, the angels wailed to Allah, the Exalted and said: O Lord, is this done to Husain, your chosen friend and the son of Your Messenger? Allah raised the shadow of the Qaim (a.s.) for them and said: Through him will I avenge from his oppressors."

9- ***Amali Tusi:*** It is narrated from a group from Abi Mufaddal from Ahmad bin Muhammad bin Bishar from Mujahid bin Musa from Ibad bin Ibad from Mujalid bin Saeed from Jubair bin Nauf that he said: I said to Abu Saeed Khudri:

"By Allah, no new year comes to us but it is worse than the last, and no ruler, but he is worse than the one before him."

Abu Saeed said: "I heard this from the Messenger of Allah (s.a.w.s.). He was saying what you are saying. But I heard him say, 'This will continue so much so that people will be born in mischief and inequity and they will not know anything but mischief and inequity, so much so that the earth will be full of corruption. No one will be able to say, Allah. Then Allah, the Exalted, will send a man from Me and my family. He will fill the earth with justice as those who have been before him will have filled it with injustice. The earth will bring out its riches and treasures to him. He will dispense wealth without counting it once. This will happen until Islam is established firmly."

10- ***Ikmaaluddin:*** It is narrated from Ibne Mutawakkil from Ali from his father from Harawi from Imam Reza (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"By the One Who sent me with Truth as a herald of happy tidings, the Qaim from my progeny will go into hiding with a promise from me confided in him; so much so that the majority of people will say: Allah does not need Ahle Bayt (a.s.). The remainders will doubt his birth. Whoever sees his time must adhere to his religion and not give Satan a way to him, who will take him off my path and away from my religion. Verily Satan brought out your parents from Paradise before, and Allah, the Exalted, has made satans masters of the people who disbelieve."

11- ***Ikmaaluddin:*** It is narrated from Ibne Idris from his father from Muhammad bin Adam from his father from Ibne Ayaas from Mubarak bin Faddalah from Wahab bin Munabbah directly from Ibne Abbas that the Messenger of Allah (s.a.w.s.) said:

When my Lord elevated me in Meraj, a call came, "O Muhammad." "Here I am, O Lord of Dignity, here I am," I said. Allah, the Exalted, addressed me, "O Muhammad, in what did the High Congregation dispute?" I said: "My Lord, I do not know." He said to me, "O Muhammad, you should choose a premier from mankind, a brother and a successor after you." I said: "My Lord, who should I choose? You select for me, my Lord." Allah said to me, "O Muhammad, I select Ali for you from the mankind." I said: "My Lord, my cousin?"

He said to me: "O Muhammad, Ali is your heir and the heir of the knowledge of those after you; he is your standard bearer on Judgment Day and the patron of your Pool. He will provide water to the believers of your Ummah who will enter upon him."

Then Allah, the Exalted, said to me, "O Muhammad, I have taken a truthful oath over My Soul that no one will drink from that Pool who disdains you, your household and your pure progeny. Truly, truly, do I say, O Muhammad, I will enter the entirety of your Ummah to Paradise except whose who will refuse." I said: "My Lord, is there anyone who would refuse to enter Paradise?" He said: "Yes." I asked, "How does he refuse?"

So Allah, the Exalted, said to me, "O Muhammad, I selected you from my creation, and I selected for you a successor after you. I designated him the position of Harun from Musa, except that there will not be an apostle after you. I put his love in your heart and made him the father of your progeny. His right after you on your Ummah is like your right on them during your lifetime. Whoever denies his right, he denies your right. Whoever refuses to take him as his master, he refuses from taking you as his master; and whoever refuses from taking you as his master, he verily refuses entering Paradise." I fell in prostration before Him, thanking His graces upon me.

Then a caller was calling, "O Muhammad, raise your head and ask Me, I shall grant you." I asked, "My Lord, unite my Ummah after me on the love of Ali Ibne Abi Talib, so they all may enter upon my Pool on Judgment Day." Allah, the Exalted, said, "O Muhammad, I have outlined to My servants before I created them, and My providence is to be fulfilled, that I will destroy through him whoever I wish, and will guide through him whoever I wish. I have granted him your knowledge after you and have made him your legatee and successor after you over your family and over your Ummah, as a determination of Mine. Will not enter Paradise whoever has enmity towards him, despises him, or denies his guardianship after you. Whoever despises him despises you, and whoever despises you despises Me. Whoever is an enemy of his is an enemy of you, and whoever is an enemy of you is an enemy of Me. Whoever loves him loves you, and whoever loves you, he verily so loves Me. I have assigned this excellence to him. My grant to you is that I will bring from his offspring Eleven Men of Guidance, all of whom are from your progeny of the Chaste Lady. Isa Ibne Maryam will pray behind the last man of them. Their last man would fill the earth with equity as it will be full of oppression and tyranny.

I will save through him from annihilation, and guide through him from ignorance. I will heal through him the blind and cure through him the sick." I asked, "My Lord, My Chief, when will this be?" Allah, the Exalted, said to me, "It will be when knowledge will be scarce and ignorance manifest; when reciters will be many and action scant; when murders will be plentiful and guided jurists few; when jurists of misguidance and treason will be many and poets will be countless.

When your Ummah will make their graves their mosques; when Qurans will be decorated and mosques will be adorned; when tyranny and mischief will be common; when your Ummah will encourage vice and forbid virtue; when homosexuality and lesbianism will be common; when rulers will be infidels, their friends will be aberrant, their supporters will be oppressors and their thinkers, corrupt.

At that time, there will be three eclipses – an eclipse in the east, an eclipse in the west, and an eclipse in the Arabian peninsula. Basra will be destroyed by a man from your progeny whose followers will be a certain generation of blacks. A man will rise from the progeny of Husain Ibne Ali. Dajjal will appear from the east from Sajistan and Sufyani will rise."

I said: "My Lord, what trials will there be after me?" So Allah informed me of the mischief of the Umayyads, may He curse them, and of the mischief of the children of my uncle, and all that will happen until Judgment Day. I conferred that knowledge to my cousin when I descended on earth and conveyed the message. Praise is for Allah for this all, as apostles have praised Him, and as everything before me has praised Him, and as all that He has created will praise Him until Judgment Day.

The author says: "In what did 'the High Congregation' dispute?" refers to the holy verse:

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَى إِذْ يَخْتَصِمُونَ

"I had no knowledge of the exalted chiefs when they contended." (Surah Saad 38:69)

The common opinion amongst interpreters is that it alludes to the holy verse:

إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً

"I am going to place in the earth a vicegerent." (Surah Baqarah 2:30)

...and the questioning of the angels with that respect. Perhaps, Allah, the Exalted, asked His Prophet first about this and then informed him about it and explained that the earth cannot be without a Hujjah and vicegerent and then asked him about his vicegerent and appointed his successors for him. It is possible that the angels may have asked at that time about the heir of the Messenger of Allah (s.a.w.s.) so Allah informed him of that. Some assertions about this were mentioned in the section of Meraj.

The saying of Allah, the Exalted, "Basra will be destroyed," is an allusion to the story of the leader of the zanj (a certain tribe from the blacks) who rose in Basra in the year two hundred and fifty-five or fifty-six. He promised to all the blacks who were coming to him to free them and honor them. When a large number of them gathered around him, his campaign became forceful and he got the title of 'the Leader of the Zanj.'

He believed that he was Ali Ibne Muhammad Ibne Ahmad Ibne Isa Ibne Zaid Ibne Ali Ibne Husain Ibne Ali Ibne Abi Talib (a.s.). Ibne Abil Hadid says: Majority of people question his lineage, specially so the children of Abu Talib. The majority of genealogists believe that he is from the tribe of Abdul Qais and that he is Ali Ibne Muhammad Ibne Abdur Rahim and that his mother is from the Asad, from Asad Ibne Khuzaimah, and that her grandfather is Muhammad Ibne Hakim Asadi from Kufa.

Ibne Athir has said likewise in *Kamil* and Masudi in *Murujuz Zahab.* However, this tradition suggests that his lineage is valid. It is worth remembering that these signs are not necessary to be contemporaneous with his victorious rise, since the objective is to describe that these incidents will occur before his rise. Comparatively, many conditions of Judgment Day that Ahle Sunnat as well as the elite congregation has narrated have appeared ages and years before the Hour. The story of 'the Leader of the Zanj' was contemporary with his holy birth and from that time his signs have begun appearing until he uprises. It is also possible, however unlikely, that the purpose is to describe the signs of his birth.

12- ***Ikmaaluddin:*** Ibne Masrur has narrated from Ibne Aamir from Mualla from Ja'far bin Sulaiman from Abdullah bin Hakam from his father from Saeed bin Jubair from Ibne Abbas that the Messenger of Allah (s.a.w.s.) said:

"My successors and heirs and the Hujjas of Allah over the creation after me are twelve. The first one of them is my brother, and their last is my son." It was asked, "O Messenger of Allah (s.a.w.s.), who is your brother?" He said: "Ali Ibne Abi Talib."

He was asked, "Who is your son?" He said: "He is Mahdi. He would fill the earth with equity and justice as it will be full of oppression and tyranny. By the One Who sent me as an apostle with truth, even if a day is left from the world, Allah will prolong it until my son, Mahdi will rise. Then Allah will send down Ruhullah Isa Ibne Maryam (a.s.), who will pray behind my son. And the earth will shine with the illumination of its Lord, and his rule will extend from east to west."

13- ***Ikmaaluddin:*** Ibne Masrur has narrated from Ibne Aamir from his uncle from Ibne Abi Umair from Abu Jamila from Jabir Jofi from Jabir bin Abdullah Ansari that the Messenger of Allah (s.a.w.s.) said:

"Mahdi is from my progeny; his name is my name and his patronymic my patronymic. He is the one from all people most similar to me in his creation and in his character. For him there will be an occultation and a wonder, in which nations will go astray. Then he will come like a meteor of piercing brightness, and fill the earth with justice and equity as it will be full of oppression and tyranny."

14- ***Ikmaaluddin:*** It is narrated from Ibne Walid from Saffar from Ahmad bin Husain bin Saeed from Muhammad bin Jamhur from Faddalah from Muawiyah bin Wahab from Abu Hamza from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"Bliss be for the person who will be in the time of the Qaim of my household, who follows the Qaim during his occultation before his rise and loves his lovers and despises his enemies. Such a person is of my friends and lovers and he is the most honorable of my Ummah to me on Judgment Day."

15- ***Ikmaaluddin:*** It is narrated from Abdul Wahid bin Muhammad from Abu Amr Balkhi from Muhammad bin Aslam Jabli from Khattab bin Musab from Sudair from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"Bliss be for the one who will be in the time of the Qaim of my household, who will be his follower before his rise, and will follow him and the Imams of Guidance before him, and turns away to Allah with disdain

from their enemies. They are my friends and the most honorable of my Ummah to me."

16- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father, Ibne Walid and Ibne Mutawakkil, all from Saad, Himyari and Muhammad Attar, all from Ibne Isa, Ibne Hashim, Barqi and Ibne Abil Khattab, all from Ibne Mahbub from Dawood bin Hasin from Abu Basir from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"The Mahdi is from my sons; his name is my name and his patronymic is my patronymic. He is, of all people, the most similar one to me in his appearance and his character. There will be an occultation and a wonder about him, so much so that people will go astray from their religion. At that time, he will come like a meteor of piercing brightness, and fill it with justice and equity as it will be full of oppression and tyranny."

17- ***Ikmaaluddin:*** Ibne Abdus has narrated from Ibne Qutaibah from Hamadan from Ibne Yazi from Salih Ibne Uqbah from his father from Imam Baqir (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"The Mahdi is from my offspring. There will be an occultation and a wonder for him in which nations will go astray. He will bring the treasures of the apostles and fill the earth with equity and justice as it will be full of oppression and tyranny."

18- ***Ikmaaluddin:*** It is narrated from Ibne Mutawakkil from Asadi from Barmaki from Ali bin Uthman from Muhammad bin Furat from Thabit bin Dinar from Saeed bin Jubair from Ibne Abbas that the Messenger of Allah (s.a.w.s.) said:

"Ali Ibne Abi Talib (a.s.) is the Imam of my Ummah and my successor over them after me. From his offspring is the Awaited Qaim, through whom Allah, the Exalted, will fill the earth with justice and equity as it will be full of corruption and oppression. By the One Who sent me with the Truth as a Herald of Glad Tidings, those who will remain steadfast in the belief in him in the time of his occultation, they are rarer than red sulfur."

Jabir Ibne Abdullah Ansari stood up and asked: "O Messenger of Allah, is the Qaim from your offspring going to have an occultation?" He said: "Yes, by my Lord.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ

"And that He may purge those who believe and deprive the unbelievers of blessings." (Surah Aale Imran 3:141)

Jabir, this order is a Divine Order, and a secret from the Divine Secrets, veiled from His servants. Beware not to doubt in the Divine Order, for it is disbelief."

19- ***Ikmaaluddin:*** Ibne Abdus has narrated from Ibne Qutaibah from Hamadan bin Sulaiman from Abdullah bin Fadhl bin Hashmi from Hisham bin Saalim from Imam Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"Qaim is from my progeny. His name is my name, his patronymic my patronymic, his appearance my appearance, and his conduct my conduct. He will lead the people on my path and my law, and will call them to the Book of Allah, the Exalted. Whoever obeys him, obeys me and whoever disobeys him, disobeys me. Whoever rejects him during his occultation has rejected me; and whoever belies him, belies me. Whoever affirms his truth, affirms my truth. I complain to Allah from my beliers in his affair and rejecters of my word with regard to him and the ones who will lead my Ummah astray from his path. And soon the oppressors will know to what final place of turning they shall turn back."

20- ***Ikmaaluddin:*** It is narrated from Hamadani from Ali from his father from Ibne Abi Umair from Ghiyath bin Ibrahim from Imam Sadiq (a.s.) from the Messenger of Allah (s.a.w.s.) that he said:

"Whoever rejects Qaim from my offspring has verily so rejected me."

21- ***Ikmaaluddin:*** It is narrated from Warraq from Asadi from Nakhai from Naufali from Ghiyath bin Ibrahim from Imam Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"Whoever rejects Qaim from my offspring during the time of his occultation will die a death of ignorance."

22- ***Ghaibat Tusi:*** A group has narrated from Talakbari from Ahmad bin Ali from Ibne Abi Darim from Ali bin Abbas from Muhammad bin Hashim Qaisi from Sahl bin Tamam Basri from Imran Qattan from Qatadah from Abi Nazra from Jabir Ibne Abdullah Ansari that the Messenger of Allah (s.a.w.s.) said:

"Mahdi will appear in the last period of time."

23- *Ghaibat Tusi:* It is narrated from Muhammad bin Ishaq from Ali bin Abbas from Bakaar bin Ahmad from Hasan bin Husain from Mualla bin Ziyad from Alaa bin Bashir from Abdul Sadeeq Naaji from Abu Saeed Khudri that the Messenger of Allah (s.a.w.s.) said:

"I give you the glad tidings of the Mahdi. He will be sent to my Ummah when people will be in dispute and concussions. He will fill the earth with justice and equity as it will be full of oppression and tyranny. The dwellers of the heavens and the earth will be pleased with him."

24- *Ghaibat Tusi:* From the same chains, it is narrated from Hasan bin Husain from Talid from Abil Hajaaf that the Messenger of Allah (s.a.w.s.) said:

"Rejoice in the glad news of the coming of the Mahdi," thrice.

Then he said: "He will come during a time of dispute and severe concussions of people. He will fill the earth with equity and justice as it will have become full of corruption and tyranny. He will instill devotion into the hearts of His servants and will deliver His equity to them."

25- *Ghaibat Tusi:* It is narrated from the same chain of narrators from Hasan bin Husain from Sufyan Jurairi from Abdul Momin from Harith bin Hasir from Ammara bin Juwain Abadi from Abu Saeed Khudri that: I heard the Messenger of Allah (s.a.w.s.) say on the pulpit:

"Mahdi is verily from my household, from my family. He will come in the last period of time.

The heavens will send down rain for him and the earth will put forth its crops for him. He will make the earth full of justice and equity as people will have made it full of oppression and tyranny."

26- *Ghaibat Tusi:* It is narrated from Muhammad bin Ishaq from Ali bin Abbas from Bakkar from Misbah from Qays from Abu Hasin from Abu Salih from Abu Huraira that he said: Said the Messenger of Allah (s.a.w.s.):

"Should there not remain from the world but a single day, Allah will prolong that day until a man from my household will rise. He will fill the earth with justice and equity as it will be full of oppression and tyranny."

27- *Ghaibat Tusi:* Through the same chains, it is narrated from Bakkar from Ali bin Qadim from Fatar from Asim from Zar bin Hubaish from Abdullah Ibne Masud that he said: Said the Messenger of Allah (s.a.w.s.):

"Should there not remain from the world but one day, Allah will prolong that day until He sends a man from me, whose name will be like my name and his father's name like my father's. He will fill the earth with justice as it will be full of injustice."

28- *Ghaibat Tusi:* It is narrated from Muhammad bin Ishaq from Abdullah bin Abbas from Ja'far bin Muhammad Zuhri from Ishaq bin Mansur from Qays bin Rabi etc. from Asim from Zar from Abdullah Ibne Masud that he said: Said the Messenger of Allah (s.a.w.s.):

"The world will not end until a man comes to my Ummah from my household who is called the Mahdi."

29- *Ghaibat Tusi:* It is narrated from a group from Bazufari from Ahmad bin Idris from Ibne Qutaibah from Fadhl from Nasr bin Muzahim from Abu Lahia from Abu Qabil from Abdullah bin Amr Ibne Aas that he narrated a long tradition, in which the Messenger of Allah (s.a.w.s.) says:

"...And then will be the rise of the Mahdi, and he is a man from the offspring of this," pointing to Ali Ibne Abi Talib (a.s.). "Through him Allah will take away lies. Through him time will take away severity. He will remove the disgrace of slavery from your necks." Then he said: "I am the first of this Ummah, Mahdi is the middle of it, and Isa is the last of it. And in between there is a crooked old man."

30- *Ghaibat Tusi:* It is narrated from Muhammad bin Ali from Uthman bin Ahmad from Ibrahim bin Abdullah Hashmi from Ibrahim bin Hani from Naeem bin Hammad from Uqbah bin Walid from Abu Bakr bin Abu Maryam from Fadhl bin Yaqub from Abdullah bin Ja'far from Abu Malih from Ziyad bin Bunan from Ali bin Nufayl from Saeed bin Musayyab that Umme Salama, wife of the Prophet said: I heard the Messenger of Allah (s.a.w.s.) say:

"Mahdi is from my household from the progeny of Fatima." Same narration is mentioned in *Ghaibat Tusi* through another chain of narrators.

31- *Ghaibat Tusi:* It is narrated from Ahmad bin Idris from Ibne Qutaibah from Fadhl from Misbah from Abu Abdur Rahman from one who says that it is narrated from Ibne Abbas that Wahab bin Munabbah asked him in a lengthy report:

"Is he from your progeny?" He said: "No, by Allah, he is not from my progeny. He is from the progeny of Ali (a.s.). Bliss be for the one who reaches his time. Through him Allah will relieve the Ummah's stress, until he makes the earth full of equity and justice..."

32- *Ghaibat Tusi:* It is narrated from a group from Talakbari from Ahmad bin Ali from Ahmad bin Idris from Ibne Isa from Ahwazi from Husain bin Alwan from Abu Harun Abdi from Abu Saeed Khudri who narrated a long tradition, which we will summarize. He says: Said the Messenger of Allah (s.a.w.s.) to Fatima:

"Dear daughter, we the Ahle Bayt have been given seven things that no one has been given before us. Our apostle is the best of the apostles. Our successor is the best of the successors, and he is your husband. Our martyr is the best of the martyrs, and he is Hamzah, the uncle of your father. From us is the one who has two dyed wings, by which he glides in Paradise, and he is your cousin Ja'far. From us are the two heirs of this Ummah, and they are your two sons: Hasan and Husain. And from us is, by Allah, a deity other than Him is not, the Mahdi of this Ummah, behind whom Isa Ibne Maryam will pray." Then he touched Husain's shoulder and said thrice, "From him."

33- *Ghaibat Nomani:* It is narrated from Ahmad bin Ali Bandiji from Abdullah bin Musa Abbasi from Musa bin Salam from Bazanti from Abdur Rahman bin Khashab from Imam Ja'far Sadiq (a.s.) from the Messenger of Allah (s.a.w.s.) that he said:

"The similitude of my Ahle Bayt is the similitude of the stars of the heavens. Whenever a star hides, another star rises. When a certain star from them will appear and they gaze and point at him, the angel of death comes to him and takes him. Then you will remain like that for a long period of time.

The children of Abdul Muttalib will be equal and no one will know one thing from another. At that time, your star will appear; so praise Allah and go to him."

34- *Ghaibat Nomani:* It is narrated from Ahmad bin Hawza from Nahawandi from Abdullah bin Hammad from Aban bin Uthman from Imam Ja'far Sadiq (a.s.) that:

"One day the Messenger of Allah (s.a.w.s.) was at Baqi, when Ali came and gave him greetings. The Messenger of Allah (s.a.w.s.) said to him, 'Sit down' and he sat him down on his right. Then Ja'far Ibne Abi Talib came and asked about the Messenger of Allah (s.a.w.s.). He was told that he was at Baqi. He also came to the apostle and gave him greetings. The Messenger sat him on his left. Then came Abbas and asked about the Apostle. He was told that he was in Baqi. He came also and gave greetings. The apostle sat him in front of him. Then the Messenger of Allah (s.a.w.s.) turned towards Ali (a.s.) and said: "May I not give you the happy tidings? May I not inform you, O Ali?" "Please do," said Amirul Momineen (a.s.). The Apostle said: "Jibraeel

was with me a moment ago and informed me that the Qaim, who will rise during the last period of time and fill the earth with equity as it will be full of oppression and tyranny, will be from your progeny from the offspring of Husain (a.s.)."

Amirul Momineen (a.s.) said: "O Messenger of Allah, no good has ever come to us from Allah but on your hands." Then he turned to Ja'far and said: "O Ja'far, may I not give you glad tidings?" "Please," said Ja'far. "Jibraeel was with me a moment ago and informed me that the one who will do good to Qaim is from your progeny. Do you know who he is?" Ja'far said: "No." He said: "The one whose visage will be like a dinar, will have straightly ordered teeth and his sword would be like the blaze of fire. He will enter the mountain low and come back high. Jibraeel and Mikaeel will be protecting him."

Then he turned to Abbas and said: "O uncle of the Apostle, may I inform you of what Jibraeel has informed me?" "Please so, O Messenger of Allah," said Abbas. "He said to me, 'Much pain will reach our progeny from the sons of Abbas." "O Messenger of Allah, should I abstain from women?" asked Abbas. "Allah is done with what will happen," said the Apostle.

35- ***Ghaibat Nomani:*** It is narrated from Ibne Uqdah from Ali bin Husain from Muhammad bin Ali from Yazi from Amr bin Yunus from Hamza bin Humran from Salim Ashal that he said: I heard Imam Baqir (a.s.) say:

"Musa, the son of Imran saw in the First Book what will be given to the Qaim of Aale Muhammad (a.s.). He said: 'O Allah make me the Qaim of Aale Muhammad (a.s.).' It was said to him, 'He is from the progeny of Ahmad.' Then he looked at the Second Book and found the like of that. He made a similar wish and was given a similar answer. Then he looked in the Third Book and saw something similar. He made a similar supplication and received a similar answer."

36- ***Al-Kafi:*** Kulaini (r.a.) has narrated from Adaa from Sahal from Muhammad bin Sulaiman from Haitham bin Ashim from Muawiyah bin Ammar from Imam Ja'far Sadiq (a.s.) that the Messenger (s.a.w.s.) came out one day very happy as he was laughing from gaiety. People said to him:

"May Allah ever keep you laughing, O Messenger of Allah, and may He increase your happiness." The Messenger of Allah (s.a.w.s.) said: "There is not any day or night but Allah gives me a gift. Behold, today my Lord bestowed me with a gift that He had not bestowed by the like of it in the past.

Jibraeel (a.s.) came to me and conveyed greetings from my Lord. He said: 'O Muhammad, Allah, the Exalted, has chosen seven persons from Bani Hashim, the likes of whom He has never created amongst the predecessors, nor will He amongst the remainders: You, O Messenger of Allah, are the chief of the apostles; Ali Ibne Abi Talib, your successor, is the chief of the successors; Hasan and Husain, your grandson, are the chiefs of the legatees; Hamzah, your uncle, is the chief of the martyrs; Ja'far, your cousin, flying in Paradise, glides with angels wherever he desires; and from you is the Qaim, behind whom Isa Ibne Maryam will pray when Allah brings him down to earth. He (the Qaim) will be from the progeny of Ali and Fatima, and from the offspring of Husain (a.s.)."

37- *Kashful Ghummah:* Ali bin Isa Irbili has in *Kashful Ghummah* written that forty traditions were compiled by Hafiz Abu Naeem Ahmad Ibne Abdullah. These forty traditions have reached me, all with respect to the affair of the Mahdi (a.s.). I will bring them in the same continuous manner in which he has narrated them. However, I only suffice on mentioning the name of the narrator.

1. Prosperity during his time: It is narrated on the authority of Abu Saeed Khudri from the Messenger of Allah (s.a.w.s.) that he said: "From my Ummah will be the Mahdi. If his life is short, [his reign] will be seven years, otherwise eight, or otherwise nine. My Ummah will enjoy blessings in his time, the like of which no virtuous or evil person has ever enjoyed. The heaven will be showering over them abundantly and the earth will not withhold any of its plants."

2. Justice of Mahdi: On the authority of Abu Saeed Khudri, it is narrated from the Messenger of Allah (s.a.w.s.) that he said: "The earth will be full of oppression and tyranny. Then a man from my household will rise and make it full of equity and justice. He will rule for seven or nine years."

3. The same narrator says: Said the Messenger of Allah (s.a.w.s.), "The Hour shall not come until a man from my Ahle Bayt rules over the earth, filling it with justice and equity as it shall be full of oppression. He will rule for seven years."

4. Mahdi is from the progeny of Fatima: It is narrated from Zuhri, from Imam Zainul Abideen (a.s.) from his father (a.s.) that the Messenger of Allah (s.a.w.s.) said to Fatima, "The Mahdi is from your progeny."

5. Mahdi is the chosen one of Allah: Ali Ibne Hilal narrates from his father: I came to the Messenger of Allah (s.a.w.s.) as he was in his terminal illness. Fatima was at his head and she was crying profusely until her sobs rose. The Messenger of Allah (s.a.w.s.) raised his head to her and said: "My darling, what is making you cry?" She said: "I fear the loss after you." He said: "My darling, don't you know that Allah, the Exalted, looked down on earth and selected your father. He sent him with His message. Then he looked down and selected your husband and sent me revelation to marry you to him.

O Fatima, Allah, the Exalted, has given us, Ahle Bayt, seven characteristics, which He has not given to anyone before us nor will He give to anyone after us. I am the Seal of the Messengers and the most dignified of the apostles before Allah, the Exalted, and the most cherished of the creation to Allah, the Exalted, and I am your father. My successor is the best of the successors, and the most cherished of them to Allah, the Exalted, and he is your husband.

Our martyr is the best of the martyrs and the most cherished of them to Allah, the Exalted, and he is Hamzah Ibne Abdul Muttalib, your father's and your husband's uncle. Ours is the one who has two wings and flies in Paradise with angels wherever he wishes, and he is the cousin of your father and the brother of your husband. Ours are the two princes of this Ummah, and they are your sons, Hasan and Husain, and they are the chiefs of the youths of Paradise-dwellers, and their father, by the One Who sent me with the Truth, is better than them.

"O Fatima, by the One Who sent me with Truth, from their offspring is the Mahdi of this Ummah. When the world is in anarchy and chaos, when mischief manifests and roadways are blocked, when people loot each other, with no elder pitying any youngster, nor any youngster respecting an elder, at that time, Allah will send from the progeny of these two the one who will conquer the fortresses of misguidance and open sealed hearts. He will establish religion in the latter days as I established it. He will fill the earth with equity as it will be full of oppression.

O Fatima, grieve not and cry not, for Allah, the Exalted, is more compassionate and more benevolent to you than I am; and that is due to your position from me and your station in my heart. Allah married you to your husband, who is the greatest of all people in stature, the most dignified of them in position, the most compassionate of them to the public, the fairest of them in equity, and the wisest of them in judgment. I beseeched my Lord, the Exalted, that you be the first one to join me from my family." Amirul

Momineen (a.s.) says, "Fatima did not live after that but for seventy-five days until Allah united her with her father."

6. The Mahdi is from the Progeny of Husain (a.s.): Huzaifah bin Yaman says: The Messenger of Allah (s.a.w.s.) addressed us and recounted things that will happen in the future. Then he said: "If there should not remain from the world but a single day, Allah, the Exalted, will prolong that day until He sends a man from my progeny, whose name is my name." Salman (a.s.) stood up and asked: "O Messenger of Allah, from which of your sons?" "From this son of mine," said he, putting his hand on Husain (a.s.).

7. The Village from which the Mahdi Will Rise: Abdullah Ibne Umar says: Said the Messenger of Allah (s.a.w.s.), "The Mahdi will rise from a village called Kara."

8. Mahdi's Visage: Also Huzaifah says: Said the Messenger of Allah (s.a.w.s.), "The Mahdi is from my offspring. His face is like a glittering star."

9. Complexion and Physique: Huzaifah also narrates: The Messenger of Allah (s.a.w.s.) said: "The Mahdi is a man from my progeny. His complexion is Arabic and his body is Israelite. There is a mole on his right cheek, like a glittering star. He will fill the earth with equity and justice as it will be full of oppression. The dwellers of the heavens and the earth and birds of the sky will be happy in his rule."

10. His Forehead: Abu Saeed Khudri says: Said the Messenger of Allah (s.a.w.s.), "The Mahdi is from us, with an open forehead and a high nose."

11. His Nose: Abu Saeed Khudri narrates from the Messenger of Allah (s.a.w.s.) that he said: "The Mahdi is from us the Ahle Bayt, a man from my Ummah. He has a high nose. He will fill the earth with equity as it will be full of corruption."

12. Mole on the Right Cheek: Abu Amama Bahili says: The Messenger of Allah (s.a.w.s.) said: "There will be four truces between you and the Romans. The fourth one will be on the hands of a man from the house of Hercules and it will last for seven years." "O Messenger of Allah," called a man from the tribe of Abdul Qais, who was called Mustawrid Ibne Ghayalan, "who will be the Imam of the people that day?" "The Mahdi from my offspring, a man of forty years and with a face like a glittering star. There will be a black mole on his right cheek. He will be wearing two Qatari cloaks,

seeming as he was from the men of the children of Israel. He will extricate treasures and conquer the cities of polytheism."

13. His Teeth: Abdur Rahman Ibne Auf says: The Messenger of Allah (s.a.w.s.) said: "Allah will verily send a man from my household whose teeth will be at distance from one another and whose forehead will be broad. He will fill the earth with equity and distribute wealth bountifully."

14. The Virtuous Imam: Abu Amama says: The Messenger of Allah (s.a.w.s.) addressed us and mentioned Dajjal. He said: "Medina will expel uncleanness like mill's melting furnace purges uncleanness out of iron. That day will be proclaimed the day of salvation." Umme Sharik asked, "Where are the believers on that day, O Messenger of Allah?" "They are few on that day," he said. "The majority of them will be at Jerusalem. Their Imam will be the Mahdi, a virtuous man."

15. Allah sends him openly: Abu Saeed Khudri says that the Messenger of Allah (s.a.w.s.) said: "The Mahdi will rise in my Ummah. Allah will send him openly. The Ummah will enjoy and the cattle will rejoice. The earth will bring forth its plants and he will distribute wealth equally."

16. Cloud shades him: Abdullah Ibne Umar says: Said the Messenger of Allah (s.a.w.s.), 'The Mahdi will rise while there will be a cloud over his head from which a caller will be calling: This is the Mahdi, the Vicegerent of Allah; follow him."

17. Angel Over his head: Abdullah Ibne Umar says: Said the Messenger of Allah (s.a.w.s.), "The Mahdi will rise while an angel will be over him, calling: This is the Mahdi, follow him."

18. Glad Tidings of the Prophet about Mahdi: Abu Saeed Khudri says: The Messenger of Allah (s.a.w.s.) said: "I give you the glad tidings of the Mahdi. He will be sent to my Ummah during a time of peoples' dispute and concussions. He will fill the earth with equity and justice as it will be full of oppression and tyranny. The dwellers of the heaven and the earth will be happy from him. He will distribute wealth sahaha." A man asked him, "What is sahaha?" He said: "Equality between the people."

19. Mahdi's Name: Abdullah Ibne Umar says: The Messenger of Allah (s.a.w.s.) said: "The Hour shall not come until a man from my progeny will rule. His name is like my name. He will fill the earth with equity and justice as it will be full of oppression and tyranny."

20. His Patronymic: Huzaifah says: The Messenger of Allah (s.a.w.s.) said: "If there should not remain but a single day from the world, Allah will send a man therein whose name is my name, his character my character, and his patronymic is Abu Abdullah."

21. Name of Mahdi: Ibne Umar says: Said the Messenger of Allah (s.a.w.s.), "The world will not go away until Allah sends a man from my household. His name will be like my name, and his father's name like my father's. He will fill it with equity and justice as it will be full of tyranny and oppression."

22. His Equity: Abu Saeed Khudri says: Said the Messenger of Allah (s.a.w.s.), "Verily the earth will be beset with oppression and hostility. Then a man will arise from my Ahle Bayt, who will fill it with equity and justice, as it will be replete with tyranny, hostility and oppression."

23. His Character: Abdullah Ibne Umar says: The Messenger of Allah (s.a.w.s.) said: "A man will rise from Ahle Bayt; his name will be like mine and his character will be like mine. He will fill the earth with equity and justice."

24. His Magnificence: Abu Saeed Khudri says: The Messenger of Allah (s.a.w.s.) said: "In latter days when mischief manifests, a man will come who is called the Mahdi. His grants will be so very pleasant."

25. His Knowledge of the Prophet's Conduct: Abu Saeed Khudri says: The Messenger of Allah (s.a.w.s.) said: "A man will rise from my Ahle Bayt and act upon my conduct. Allah will send down for him blessings from the heavens. The earth will bring forth its bliss. Through him the earth will be beset by equity and justice, as it will be replete with oppression and tyranny. He will rule over this Ummah for seven years and will disembark at Jerusalem."

26. His advent with standards: Thawban says: The Messenger of Allah (s.a.w.s.) said: "When you see black standards coming from Khurasan, then come to them even if you have to crawl on snow, for the Vicegerent of God, the Mahdi is amidst them."

27. His coming from East: Abdullah bin Umar said: We were sitting with the Messenger of Allah (s.a.w.s.) when a group of Bani Hashim youths came. When the Prophet saw them, his eyes filled with tears and his color changed. The companions said: "O Messenger of Allah, we see in your visage

something which we dislike." He said: "We, the Ahle Bayt, Allah have chosen the hereafter over this world. My Household will see trials, banishment and ostracism after me, until a people comes from the east carrying black standards. They will demand the right and will be denied. So they will wage wars and will be victorious and will be given what they asked for. But they do not accept it until they proffer it to a man from my Household. He will fill the earth with equity and justice, as they have beset it by tyranny. Whoever reaches that time from amongst you must come to them even if he has to crawl over ice."

28. Revival of Islam's Honorability through the Mahdi: Huzaifah says: I heard the Messenger of Allah (s.a.w.s.) say, "Pity for this Ummah from tyrannical rulers! How will they be murdering and frightening the pious until one has to acknowledge obedience to them! The God-fearing believer will put on with them on his tongue and run away from them in his heart. When Allah, the Exalted, desires to render Islam honorable again, He will break every hostile tyrant. And He is All-Powerful over anything He desires and to set this Ummah right after its corruption."

He said: "O Huzaifah, even if there should not remain but a single day from the world, Allah will prolong that day until a man from my Household rules. Fights will be waged on his hands and Islam will become manifest. He will not violate His promise and He is Swift in reckoning."

29. Prosperity of Muslims during Mahdi's Rule: Abu Saeed Khudri narrates that the Messenger of Allah (s.a.w.s.) said: "My Ummah will enjoy a leisure in the time of the Mahdi (a.s.) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any vegetation but to bring it forth."

30. Mahdi is a Chief of Paradise: Anas Ibne Malik says: The Messenger of Allah (s.a.w.s.) said: "We, the sons of Abdul Muttalib are the chiefs of Paradise: I, my brother Ali, my uncle, Hamzah, Ja'far, Hasan, Husain and the Mahdi."

31. Mahdi's Kingdom: Abu Huraira says: The Messenger of Allah (s.a.w.s.) said: "If there should not remain but one night for the world, a man from my Household will rule therein."

32. Mahdi's Caliphate: Thawban says: Said the Messenger of Allah (s.a.w.s.), "Three men, all of them sons of a caliph, will be killed before your treasure, which will not go to anyone of them. Then black standards will

come and they will massacre them, a massacre never done by any nation. Then the Caliph of God, the Mahdi, will come. When you hear him, come to him and pledge allegiance to him, for he is the Caliph of God, the Mahdi."

33. Pledging Allegiance to Mahdi: Thawban says: The Messenger of Allah (s.a.w.s.) said: "Black standards will come from the east. As if their hearts are iron ingots. Whoever hears about them must come to them and pledge them allegiance, even if they have to crawl over ice."

34. Mahdi will bring the hearts together: Amirul Momineen (a.s.) says, I said: "O Messenger of Allah, is the Mahdi from us Ahle Bayt (a.s.) or from the others?" He said: "Rather, he is ours. Allah will complete the religion through him, as He opened it through us. Through us, they are rescued from mischief, as they were rescued from polytheism. Through us, Allah will bring their hearts together as brothers after the hostility of mischief, as He brought them together as brothers in their religion after the hostility of polytheism."

35. No use of living after the Mahdi: Abdullah Ibne Masud says: The Messenger of Allah (s.a.w.s.) said: "Even if there should not remain for this world but a single night, Allah will prolong that night until a man from my Household becomes the ruler. His name is like my name and his father's name is like my father's. He will fill it with equity and justice as it will be beset by oppression and tyranny. He will distribute wealth equally. Allah will cast contentment in the hearts of this Ummah. He will rule for seven or nine years. There is no pleasure in life after the Mahdi."

36. His Conquest of Constantinople: Abu Huraira says: The Messenger of Allah (s.a.w.s.) said: "The Hour shall not rise until a man from my Household rules over. He will conquer Constantinople and Mount Dailam. Even if there should not remain but one day from the tenure of this world, Allah will prolong that day until he conquers it."

37. He will appear after tyrant rulers: Qais Ibne Jabir narrates from his father, from his grandfather that the Messenger of Allah (s.a.w.s.) said: "After me there will be caliphs, and after the caliphs emirs, and after the emirs tyrant kings. Then a man from my Household will rise who will fill the earth with justice after it will be beset with tyranny."

38. Isa (a.s.) prays in his lead: Abu Saeed Khudri says: The Messenger of Allah (s.a.w.s.) said: "Ours is the one that Isa Ibne Maryam will pray behind him."

39. He converses with Isa bin Maryam (a.s.): Jabir Ibne Abdullah Ansari says: The Messenger of Allah (s.a.w.s.) said: "Isa Ibne Maryam (a.s.) will descend. Their leader, the Mahdi will say, 'Come lead our prayers.' He will say, 'Behold, there is a certain leader over us, as a token of dignity from Allah, the Exalted, for this Ummah."

40. Abdullah Ibne Abbas says: The Messenger of Allah (s.a.w.s.) said: "Never shall perish an Ummah in the beginning of which I am, in the end of which is Isa Ibne Maryam and at the middle of which is the Mahdi."

38- *Kashful Ghummah:* It is mentioned in *Kashful Ghummah* that Shaykh Abu Abdullah Muhammad Ibne Yusuf Ibne Muhammad Shafi has brought the following in his book *Kifayatut Talib fi Manaqib Ali Ibne Abi Talib*, in the beginning of which he has said: "I have compiled this book without relying on Shia sources, to make the argument stronger." He has this to say about the Mahdi:

Chapter 1: His advent in the last period of time

Abu Dawood narrates in his *Sunan* from Zarr from Abdullah that he said: The Messenger of Allah (s.a.w.s.) said: "The world will not cease to exist until a man from my Household governs over the Arabs. His name is like my name."

Abu Dawood also narrates in *Sunan* that Amirul Momineen (a.s.) narrates from the Prophet (s.a.), "Even if not more than one day is left from the world, Allah will send a man from my Household. He will fill it with justice as it will be full of corruption."

Through several narrators from Asim Abiri in *Manaqib Shafi*, in which the aforementioned tradition is recorded with the following addition, "Even if there should not remain from the world but one day, Allah will prolong that day until He sends a man from me – or from my Household – his name will be like my name and his father's name will be like my father's name. He will fill the earth with justice and equity as it will be beset with oppression and injustice."

Kanji says: Tirmidhi has mentioned the tradition in his book of *Jame,* but has not recorded, "His father's name will be like my father's."

Abu Dawood has mentioned it though. In the majority of the traditions, narrated by memorizers of traditions and reliable narrators, it has only, "his name is my name." The narration "his father's name is like my father's name," is an addition to it. Even if it is correct, it means "his father's name has my father's name," that is, Husain's patronymic is Abu Abdullah, which comprises the name of the Prophet's father, indicating that he will be from the progeny of Husain, not Hasan. It is also possible that it is a mistake of transcribers, who have recorded *ibni* (my son) as *abi* (my father). It must be interpreted on these grounds in order to remove any contradiction amongst the traditions.

The author of *Kashful Ghummah* says: Our Shia scholars do not endeavor to interpret this tradition differently than what it literally means, because the name of the Hujjah and his father's name are recorded in their books. The Ahle Sunnat, however, has suggested that if there is a segment that adds something to the traditions, then it is necessary to suggest that it is an addition, so there may be harmony amongst the traditions.

Chapter 2: Mahdi is from my progeny and from the Progeny of Fatima

Saeed Ibne Musayyab says: We were in the presence of Umme Salama and talked about the Mahdi. She said: I heard the Messenger of Allah (s.a.w.s.) say, "The Mahdi is from my Household from the offspring of Fatima."

Ibne Majah has also narrated this in his *Sunan*. The same narrator narrates from her: I heard the Messenger of Allah (s.a.w.s.) say, "The Mahdi is from my Household from the offspring of Fatima (a.s.)." Abu Dawood narrates this in his *Sunan*. Amirul Momineen (a.s.) says: Said the Messenger of Allah (s.a.w.s.), "The Mahdi is from us Ahle Bayt. Allah will straighten his affair in one night."

Chapter 3: Mahdi is a leader of Paradise

Anas Ibne Malik says: I heard the Messenger of Allah (s.a.w.s.) say, "We the children of Abdul Muttalib are the chiefs of the dwellers of Paradise – I, Hamzah, Ali, Ja'far, Hasan, Husain and the Mahdi."

Chapter 4: Allegiance to the Mahdi

Ibne Majah has recorded in his *Sahih* that Thawban says: The Messenger of Allah (s.a.w.s.) said: "Three people will be killed before your treasury; all of them will be sons of a caliph and the treasury will not become of anyone of them. Then black standards will rise from the east. They will kill you in a massacre that no nation has killed like it." Then he said something I do not remember. The Messenger of Allah (s.a.w.s.) said: "When you see him, pledge allegiance to him, even if you have to crawl over ice, because he is the Caliph of Allah, the Mahdi."

Chapter 5: People of the east will support the Mahdi

In the same way, Ibne Majah has narrated in his *Sunan* from Abdullah bin Harith bin Jaza Zubaidi that he said: The Messenger of Allah (s.a.w.s.) said: "People will come from the east and will prepare for the Mahdi."

Abdullah bin Masud says: We were with the Messenger of Allah (s.a.w.s.) when a group of youths from Bani Hashim came...Ibne Asim Kufi narrates in *Kitab Futuh* from Amirul Momineen (a.s.) that he said: "Bliss for Taliqan!

Because Allah, the Exalted, has treasures therein, which are neither of gold nor silver. Rather, there are believing men who know Allah with thorough cognition. They are also the aides of the Mahdi in the last period of time."

Chapter 6: Duration of his rule

Tirmidhi has narrated from Abu Saeed Khudri that he said: We feared that something may happen after the Messenger of Allah (s.a.w.s.), so we asked him about it. He said: The Mahdi will be in my Ummah. He will rise and live for five or seven or nine. The doubt is narrators. Abu Saeed says: We asked him, "What is that?" He said: "Years." He said: "A man will come to him and say: O Mahdi give me wealth.' He will throw into his sheet so much as he can carry." At the end of the report, Tirmidhi says that it is a good tradition.

On the authority of others as well as Abu Saeed the Messenger of Allah (s.a.w.s.) said: "The Mahdi will be in my Ummah, if short for seven years, otherwise for nine years. During this period, my people will rejoice a leisure

the like of which they have never seen. The earth will give its blessings and will not forbid anything from them. Wealth on that day will be like grains. Men would rise and ask, 'O Mahdi, give me something.' He would say, 'Take.'"

It is narrated on the authority of Umme Salama, wife of Prophet (s.a.) that the Messenger of Allah (s.a.w.s.) said: "At a dispute that will occur at a caliph's death, a man from the people of Medina will come out fleeing to Mecca.

Some Meccans will come to him and will have him rise, while he is not fond of it. They will pledge allegiance to him between Rukn and Maqam. A Syrian army will be dispatched towards him, which will be swallowed into the earth at Baidha, a locality between Mecca and Medina. When people see this, saints of Syria groups of Iraq come to him and pledge allegiance to him.

Then a man will come whose maternal uncles will be from the tribe of Kalb. He will send an army to them and will be victorious over them. This will be an army of the Kalb. Disappointment is for the one who does not witness the booties of Kalb. He will distribute the wealth and will rule over the people on the conduct of the Messenger of Allah (s.a.w.s.) and will elevate Islam to its pinnacle all over the earth. He will stay for seven years, then he will pass away and Muslims will pray over him."

Chapter 7: Isa bin Maryam (a.s.) prays behind the Mahdi

Abu Huraira narrates from the Messenger of Allah (s.a.w.s.) that he said: "How would it be like when Isa Ibne Maryam (a.s.) will come down to you and your Imam is yours?"

Shaykh Abu Abdullah Muhammad Ibne Yusuf Ibne Muhammad Shafi says: This tradition is Hasan and Sahih, and there is a consensus on its authenticity narrated by Muhammad Ibne Shahab Zuhri. Bukhari and Muslim have narrated it in their *Sahihs*.

It is narrated from Jabir Ibne Abdullah that he said: I heard the Messenger of Allah (s.a.w.s.) say, "An assembly of my Ummah will ceaselessly wage wars in the cause of righteousness and purity until Judgment Day. Then Isa Ibne Maryam will come down. Their leader will say to him, 'Come and lead our prayers.' He will say, 'Behold, one of yourselves is the leader for the rest, as a token of dignity from Allah for this Ummah."

Shaykh Abu Abdullah Muhammad Ibne Yusuf Ibne Muhammad Shafi Kanji says: This is a *Hasan* and *Sahih* tradition, narrated by Muslim in his *Sahih*.

If the former tradition is subject to a different interpretation, it is not possible to interpret this tradition in a different manner, as it explicitly declares that Isa (a.s.) will accept the leadership of the Imam of the Muslims, who at that day will be Mahdi (a.s.). Therefore, to interpret Isa saying, "Your Imam is from you" to mean "he leads you according to your book" is unjustified. The following is conceivable to be asked: Considering these traditions are valid, which state that Isa will pray behind the Mahdi (a.s.), will fight under his command and kill Dajjal, and considering leadership in prayers as well as leadership in Jihad obviously denotes superiority, and as the narrators and validity of these traditions are authentic before the Sunni, just as the Shia narrate them in a parallel manner – which is the valid form of consensus of Muslims, since the belief and stance of any other group other than the Shia and the Sunni is discarded and not worthy of attention – the question rises that who is higher, the Imam or his follower.

The answer to this query is that they both are leaders, one a prophet and the other an imam. And when one of them is the leader of the other when they are together, the Imam is the leader of the prophet. Both are above the reproach of any reproacher. They are both infallible from committing disdainful acts, hypocrisy, and pretending what they are not. None of the two call to anything that is outside the boundaries of the Shariah.

Having said this, the Imam is better than his follower for the Shariah has brought a strong proof with that regard, which is the saying of the Prophet (s.a.), "A person will lead the congregation who is the best of them in the recitation of the Quran; and should they be equal in that, their most knowledgeable will lead; and should they be equal in that, their most wise will lead; and should they be equal in that, the one who has preceded them all in migration will lead; and should they be equal in that, the one who has the most beautiful face will lead. "Should the Imam know that Isa is better than him, it will not be permissible for him to lead Isa, for he knows the Shariah well and for Allah, the High, has made him beyond every abominable act.

Likewise, should Isa know that he is better than him, it will not be permissible for him to follow the Imam, for Allah has made him clean from hypocrisy and pretension. Rather, since it is established that the Imam is more knowledgeable than Isa, it is permissible for him to lead him. Likewise, as Isa

knows that the Imam is more knowledgeable than him, he follows him and prays behind him.

Should this not be the case, it will not be allowed for anyone to wage Jihad under the Messenger of Allah (s.a.w.s.) or under anyone. What substantiates our position is the holy verse:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement." (Surah Taubah 9:111)

Since the Imam is the representative of the Prophet in his Ummah and it is not permissible for Isa (a.s.) to get ahead of the Prophet, likewise is the case with respect to his representative.

This is further strengthened by Ibne Majah's long narration about the descent of Isa (a.s.): Umme Sharik binte Abi Akar said: "O Messenger of Allah, where will be the Arabs on that day?"

The Messenger of Allah (s.a.w.s.) replied, "They will be few at that time. Most of them will be at Baitul Maqdas. Their Imam will be in front of them leading them for Morning Prayers when Isa Ibne Maryam (a.s.) descends. That Imam will move back to have Isa move in the front to lead the prayers of the people. Isa will put his hand between his shoulders and say to him, 'Lead us.'" This is a *Sahih* and confirmed tradition narrated by Ibne Majah in his book from Abu Amama Bahili.

Chapter 8: His looks

Abu Saeed Khudri says: The Messenger of Allah (s.a.w.s.) said: "The Mahdi is mine. He is of broad forehead and high and slightly curved nose. He will fill the earth with equity and justice as it will be full of oppression and

injustice. He will rule for seven years." Shaykh Abu Abdullah Muhammad Ibne Yusuf Ibne Muhammad Shafi says, this is a *Hasan* and *Sahih* tradition narrated by Abu Dawood and many others such as Tibrani.

Ibne Shirawaih Dailami narrates in *Kitab Firdos* from Ibne Abbas: The Messenger of Allah (a.s.) said: "The Mahdi is the peacock of the folks of Paradise."

The former source also narrates from Huzaifah Ibne Yaman that the Messenger of Allah (a.s.) said: "The Mahdi is from my offspring. His face is like the glittering moon. The color is an Arabic color and the body is an Israelite body. He will fill the earth with equity as it will be replete with injustice. The dwellers of the heavens and the earth and the birds in the air will be pleased with his caliphate. He will rule for twenty years."

Chapter 9: Mahdi is from the progeny of Imam Husain (a.s.)

Darqutni has mentioned in *Al-Jarah wa Tadil* narrating from Abu Harun Abdi that he said: I came to Abu Saeed Khudri and asked him, "Did you witness the Battle of Badr?" "Yes," he said. "Would you please speak to me of something you heard from the Messenger of Allah (s.a.w.s.) about Ali and his excellence?" I entreated him. "Yes, I will relate it to you," he said. "The Messenger of Allah (s.a.w.s.) was in a malady from which he eventually recovered. As I was sitting on the right side of the Messenger (a.s.), Fatima came to visit him. When she saw the weakness in the Messenger of Allah (s.a.w.s.) a cry smothered her throat and her tears trickled down her cheeks. The Messenger of Allah (s.a.w.s.) said to her, "What is letting you weep, O Fatima?" "I fear the loss, O Messenger of Allah," she said. "Don't you know, O Fatima, that Allah looked down on earth and chose your father from them and sent him as an apostle; and then He looked down at the earth again and chose your husband from them and sent me a revelation, on the virtue of which I married you to him and took him as my successor?

Don't you know that you are in the grandeur of Allah? He married you to the greatest of them in knowledge, the most forbearing of them in clemency, and the foremost of them in Islam." She became extremely happy. Desiring further insight into the virtues, all the virtues, which Allah has ordained for Muhammad and his Household, he said to her, "Ali has eight great praises: Belief in Allah and His Messenger, his wisdom, his wife, his sons Hasan and Husain, his call to the virtue, and his forbiddance from the wrong.

O Fatima, we, Ahle Bayt (a.s.) have been given six qualities, none of the predecessors has been given one of them, nor anyone of the coming ones will attain them. Our apostle is the best of the apostles, and he is your father; our successor is the best of the successors, and he is your husband; our martyr is the best of the martyrs, and he is Hamzah, your father's uncle.

From us are the two heirs of this Ummah, and they are your sons, Hasan and Husain; and from us is the Mahdi of the Ummah, behind whom Isa will pray." Then he touched Husain's shoulder and said: "From him is the Mahdi of the Ummah."

Chapter 10: Munificence of the Mahdi

It is mentioned in *Sahih Muslim* that Abu Nadhira says, We were with Jabir Ibne Abdullah. He said: "It is near that no harvest or money will reach the people of Iraq." "By whom would that be?" We asked, "By the non-Arabs." Then he said: "It is near that no money or crop will reach the people of Syria." "By whom would that be?" "By the Romans." Then he remained silent for a while and then said: "Said the Messenger of Allah (s.a.w.s.): 'There will be a caliph at the end time of my Ummah who will dispense wealth as by scattering it." Abu Nadhira and Abul Aala Rayyani were asked, "Is he Umar Ibne Abdul Aziz?" "No," they said. Abu Nadhira narrates from Abu Saeed Khudri, saying: Said the Messenger of Allah (s.a.w.s.), "One of your caliphs will disperse wealth with extreme generosity and without counting it."

It is mentioned in *Musnad Ahmad bin Hanbal* that Abu Saeed Khudri says: Said the Messenger of Allah (s.a.w.s.), "I give you the glad tiding of the coming of the Mahdi. He will be sent to my Ummah when people will be in disputes and concussions. He will fill the earth with equity and justice, as it will be beset by oppression and injustice. The dwellers of the heavens and the dwellers of the earth will be pleased with him. He will distribute wealth correctly." Someone asked, "What is correctly?" He said: "Equally between the people.

Allah will instill lack of need in the hearts of the Ummah of Muhammad (a.s.) and will stretch His equity so much so that a caller will call, 'Who is there who has a need for wealth?' And no one rises from the people except one man, who says. The caller says, 'Go to the treasurer and tell him that the Mahdi orders you to give me riches.' He says to the treasurer: Throw, while he is collecting the riches in the skirt of his shirt. Remorse overwhelms him and he says, 'I have been the greediest soul from the Ummah of Muhammad

and have failed the contentment that dominates them. He returns the riches but they are not taken back from him. It is said to him, 'We do not take back something we have given away. 'This will be for seven or eight or nine years. Then there is no pleasure in life after the Mahdi." Abu Saeed Khudri says: Said the Messenger of Allah (s.a.w.s.), "After a great passage of time and the appearance of mischief there will be a man called Mahdi. His grants will be so much very pleasurable."

Shaykh Abu Abdullah Muhammad bin Yusuf Ibne Muhammad Kanji Shafi says, "This is a *Hasan* (good) tradition, recorded by Abu Naeem Hafiz."

Chapter 11: Mahdi is not Isa Ibne Maryam (a.s.)

Ibne Majah has narrated from Amirul Momineen (a.s.) that he said: I said: "O Messenger of Allah, is the Mahdi from us, Aale Muhammad (a.s.) or from the others?" The Messenger of Allah (s.a.w.s.) said: "No, he is from us. Allah will make the religion perfect through him as He initiated it through us. Through us, they will be saved from mischief, as they were saved from polytheism. Through us Allah will bring their hearts together after the hostility of the mischief, as He brought their hearts together after the hostility of polytheism. They will become through us, brothers after the hostility of the mischief: as they became brothers in their religion after the hostility of polytheism."

Shaykh Abu Abdullah Muhammad Ibne Yusuf Ibne Muhammad Shafi says: This is a highly good tradition recorded by narrators in their books, such as Tibrani, Abu Naeem and Abdur Rahman Ibne Himad.

Ibne Majah has also narrated from Jabir bin Abdullah Ansari that the Messenger of Allah (s.a.w.s.) said: "When Isa Ibne Maryam will come down. Their leader, the Mahdi, will say, 'Come and lead our prayers.' Isa will reply, 'One of yourselves is the leader of you, as a token of dignity from Allah, the High, to this Ummah."

Ibne Majah says: This is a *Sahih* and *Hasan* tradition. These explicit statements clearly indicate that the Mahdi is other than Isa. The narration, "There is no Mahdi except Isa Ibne Maryam," is solely narrated by Ali Ibne Muhammad Ibne Khalid Jundi, the Muezzin of Jund.

Shafi Matlabi says about him, "He was careless in narrating." Narrations from the Apostle about the Mahdi are in inordinate numbers with multitudes

of narrators, describing that he will rule for seven years and will fill the earth with justice, that Isa Ibne Maryam will come with him and will assist him in killing Dajjal at the gate of Ladd in Palestine, that he will be the leader of this Ummah on that day and that Isa will pray behind him, and all the other details of his enterprise.

Shafi has mentioned this in the book *Risala* that our chain of narration connects to it. If we narrate it, however, the chain of narration will be long. At any rate, it is a matter of consensus that should the narrator of a tradition be known for indifference and lack of care in narrating, his narrations do not have credibility and are rejected.

Chapter 12: The Messenger of Allah (s.a.w.s.) is the first, Isa (a.s.) is the last and the Mahdi is in the middle

Ibne Abbas narrates that the Messenger of Allah (s.a.w.s.) said: "This Ummah will not perish and that I am in its beginning, Isa is in its end and the Mahdi is in its middle." Shaykh Abu Abdullah Muhammad Ibne Yusuf Ibne Muhammad Shafi says, This is a *Hasan* tradition narrated by Abu Naeem and Ahmad Ibne Hanbal.

Chapter 13: His name and his looks

Huzaifah said: Said the Messenger of Allah (s.a.w.s.), "Even if not more than one day remains from this world, Allah will send a man whose name is my name, his physique is my physique and his patronymic is Abu Abdullah." Shaykh Abu Abdullah Muhammad Ibne Yusuf Ibne Muhammad Shafi says, This is a *Hasan* tradition.

Chapter 14: Village from where he will rise

Abdullah Ibne Umar says: The Messenger of Allah (s.a.w.s.) said: "The Mahdi will rise from a village called Kuraa." Abu Naeem in *Awali* says that it is a *Hasan* tradition.

Chapter 15: Clouds will shade him

Abdullah Ibne Umar says: The Messenger of Allah (s.a.w.s.) said: "The Mahdi will rise and there will be a cloud over his head, from which a caller will be calling: This is the Mahdi, the Caliph of Allah."

Chapter 16: The angel that will come with the Mahdi

Abdullah Ibne Umar says: The Messenger of Allah (s.a.w.s.) said: "The Mahdi will rise while there is an angel over his head calling: This is the Mahdi! Follow him!" This *Hasan* tradition is narrated by numerous scholars like Abu Naeem, Tibrani etc.

Chapter 17: His Complexion and Physique

Huzaifah says: The Messenger of Allah (s.a.w.s.) said: "The Mahdi is a man from my progeny, his color is an Arabic color and his physique is an Israeli physique. On his right cheek there is a mole like a glittering star. He will fill the earth with equity as it will be full of oppression. The dwellers of the earth and the dwellers of the heavens and the birds in the air will be pleased with his rule." Numerous tradition scholars have narrated this tradition.

Chapter 18: His right cheek mole

Abu Amama Bahili says: The Messenger of Allah (s.a.w.s.) said: "There will be four truces between you and the Romans. The fourth one will be on the hands of a man from the house of the Hercules and it will last for seven years." "O Messenger of Allah," called a man from the tribe of Abdul Qais, who was called Mustawrid Ibne Ghayalan, "who will be the Imam of the people that day?"

"The Mahdi from my offspring, a man of forty years and with a face like a glittering star. There will be a black mole on his right cheek. He will be wearing two light white cloaks from Qatwan, seeming as he were from Bani Israel. He will extricate treasures and conquer the cities of polytheism." Tibrani has narrated this tradition in *Mojam Kabeer*.

Chapter 19: Mahdi's teeth

Hafiz Abu Naeem has written in *Awali* that Abdur Rahman Ibne Auf says: The Messenger of Allah (s.a.w.s.) said: "Allah will send a man from my household whose teeth will be at a distance from one another and whose forehead will be broad. He will fill the earth with equity. He will grant riches in grants."

Chapter 20: Conquest of Constantinople

Abu Naeem has narrated that Abu Huraira narrates that the Messenger of Allah (s.a.w.s.) said: "The Hour shall not rise until a man from my Household reigns. He will conquer Constantinople and Mount Dailam. If there should not remain more than a day, Allah will prolong that day until he conquers it."

Chapter 21: His rule comes after tyrant rulers

Abu Naeem has written in *Fawaid* and Tibrani in *Mojam Akbar* that Jabir Ibne Abdullah says: Said the Messenger of Allah (s.a.w.s.), "There will be caliphs after me, and after caliphs, emirs, and after emirs tyrant kings. Then the Mahdi from my Household will rise. He will fill the earth with justice as it will be replete with oppression.

Chapter 22: Mahdi is a virtuous Imam

Hafiz Abu Naeem Isfahani has mentioned that Abu Amama narrates: The Messenger of Allah (s.a.w.s.) addressed us and mentioned Dajjal and said: "Medina will expel its uncleanness like melting furnace purges impurities out of iron. That day will be proclaimed the day of salvation." Umme Sharik asked, "Where are the believers on that day, O Messenger of Allah?" "They are few on that day," he said. "The majority of them will be at Jerusalem. Their Imam will be the Mahdi, a virtuous man."

Chapter 23: Prosperity of the Ummah during his rule

Abu Saeed Khudri says: The Messenger of Allah (s.a.w.s.) said: "My Ummah will enjoy leisure in the time of the Mahdi (a.s.) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any of its vegetation but that it brings it forth."

Chapter 24: Mahdi is the Caliph of Allah

Thawban says: The Messenger of Allah (s.a.w.s.) said: "Three men, all of them sons of a caliph, will be killed at your treasure, which will not go to anyone of them. Then black standards will come and they will massacre them, a massacre never done by any nation. Then the Caliph of God, the Mahdi, comes. When you hear him, come to him and pledge allegiance to him, for he is the Caliph of God, the Mahdi."

Chapter 25: Mahdi is living and alive

He is alive and living since the time of his occultation until now and there is no impossibility therein, as Isa, Khizr and Ilyas, all divine saints, and Dajjal and Satan, both enemies of Allah are alive. The fact that they are all living is proved by the Book and the Sunnah. While the adversaries agree on this, they deny the possibility of Mahdi's being alive. They deny it for two reasons: First, the length of his life and second, for he lives in the underground cellar, according to their understanding, while no one provides him food and water.

After that the author Muhammad Ibne Yusuf Kanji Shafei makes the following argument: Isa (a.s.) is still alive on the basis of the verse:

وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

"And there is not one of the followers of the Book but most certainly believes in this before his death..." (Surah Nisa 4:159)

Not all of them have believed in him since the revelation of this verse to this day. Therefore, this belief in him must take place in the last period of the world. The proof for Isa's life from the Sunnah is the narration of Muslim in his *Sahih* on the authority of Nawas Ibne Saman. In a long tradition about the story of Isa, it is stated, "Then Isa Ibne Maryam will descend by the eastern white minaret of Damascus wearing two garments, placing the palm of his hand over the wings of angels." Also the tradition mentioned earlier, "How would you be like when the son of Maryam comes down and the Imam is from yourselves." Khizr and Ilyas are alive on the virtue of the assertion of Ibne Jarir Tabari, "Khizr and Ilyas are living and walking on earth."

There is also the narration of Muslim in his *Sahih* on the authority of Abu Saeed Khudri, saying: The Messenger of Allah (s.a.w.s.) gave us a long address about Dajjal. Amongst the things he said was, "He will come while it is forbidden for him to enter the interior of Medina. He will end up near a suburb of Medina. Then a man will come to him who is of the best of the people and will say, 'I bear witness that you are Dajjal about whom the Messenger of Allah (s.a.w.s.) has spoken to us.'

Dajjal will say, 'If you kill this man and then bring him back to life, what do you say, would you doubt me?' They will say, 'No.' "So Dajjal kills him and then brings him to life. The man says as he is brought back to life, 'By

Allah, you do not possess any more skill than I do.' Dajjal wants to kill him, but cannot overpower him."

Abu Ishaq Ibrahim Ibne Saad says: It is said that this man is Khizr (a.s.). These were the words of Muslim in his *Sahih*, as we narrated.

The proof that Dajjal is alive is the tradition of Tamim Dari and the tradition of Jasasa and the beast that spoke to them. It is a reliable narration, which Muslim has registered in his *Sahih* and has said: This clearly establishes that Dajjal is alive.

The proof of the existence of the accursed Iblis is the many verses of the Divine Book, such as, Satan said:

قَالَ فَأَنظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {14} قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ

"He said: Respite me until the day when they are raised up. He said: Surely you are of the respited ones." (Surah Araaf 7:14-15)

The proofs of the existence of the Promised Mahdi (a.s.) have come in the Book and Sunnah. Saeed Ibne Jubair says in the Tafsir of the holy verse:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"...that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Baraat 9:34)"

"He is the Mahdi from the progeny of Fatima. As for someone who says that he is Isa, there is no contradiction between the two views, because Isa will be an aide to the Imam." Maqatil Ibne Sulaiman and those interpreters who have followed him have said in the Tafsir of the holy verse:

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ

"And most surely it is a knowledge of the hour..." (Surah Zukhruf 43:61)

"He is the Mahdi, who will be in the last period of time and after whose rise there will be Judgment Day and its signs."

The answer to the question with respect to the length of his life can be on the basis of narration or rationality. As for the traditions, it was just mentioned that the three definitely exist in the last period of time and none of the three is to be followed but the Mahdi, because he is the Imam of the Ummah in the last period of time and because Isa (a.s.) will pray behind him, as narrated in the reliable books of hadith, and will certify the veracity of his claim. The third of the three is the accursed Dajjal, who is alive and existent. As for the rational argument for their existence, it is as follows: Either their existence is within the bounds of Divine power or it is not. It is impossible to be outside the bounds of Divine power, because the Essence Who initiated the creation from nothing and then perishes it and then brings it back to existence after destruction, must have the power to keep it in existence. Then it is either that this continuous existence is the subject of Divine Will or the subject of the Ummah's choice. It cannot be the subject of the Ummah's choice, because if it were so, then it should be possible for anyone of us to choose such a lengthy life for himself and his progeny. This is not within our power and therefore, must be the subject of God's power. On the same token, the existence of these three entities is either for a reason or not for a reason. If it is without any reason, it would be an act devoid of wisdom, which cannot be the work of God.

Therefore, it must be for a reason indicated by the Divine Wisdom. We will mention the reason of the existence of each one of the three. The reason Isa is still alive is the verse:

وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

"And there is not one of the followers of the Book but most certainly believes in this before his death..." (Surah Nisa 4:159)

They have not all believed in him until this day, and this must happen until the last period of time. The accursed Dajjal has not done anything since the Messenger of Allah (s.a.w.s.) told us, "The One Eyed Dajjal will come to you. A mountain of bread is going to be with him, which will travel with him." And the other signs of his. Therefore, this must occur in the last period of time.

Imam Mahdi exists, because since the beginning of his Occultation until this day of ours, he has not filled the earth with justice and equity, as predicted in the narrations, therefore, this must happen in the last period of time. These reasons have all combined to fulfill the declared destiny.

Therefore, the reason of the existence of the three – Isa, Mahdi and Dajjal is for the clear mission lying ahead. They are two virtuous men, a Prophet and an Imam, and an enemy of God, Dajjal. We narrated the traditions from the Sahih books of Hadith about the existence of Isa (a.s.) and Dajjal, so what makes the existence of Mahdi (a.s.) impossible? Whereas his existence is in the bounds of God's power and he is the sign of the Prophet (s.a.). Therefore, he comes first to exist then the other two, because if the Mahdi (a.s.) exists, he is the Imam of the Age, who will fill the earth with justice and equity; therefore, his existence is prudent and a favor for the people.

Dajjal on the other hand, if he lives, he will create mischief in the world, as he will claim godhood and will assault the Ummah. However, his existence is a test from God so the obedient servants are purged out from the disobedient ones and the good from the evil.

The reason that Isa is living is that the followers of the Injeel and the Torah believe in him and that he will verify the Prophethood of the Master of the prophets, Prophet Muhammad (a.s.) and will explain the message of the Imam to the believers and certify his claims, by praying behind him and helping him and calling the people to the Muslim faith.

Therefore, the existence of the two is secondary to the existence of the Imam. So how can the two who are secondary exist while the one who is prior to the two does not? If that is possible then an effect should also be able to exist without its cause, which is rationally impossible. We said that the existence of the Mahdi (a.s.) is the reason for the existence of the two, because the existence of Isa (a.s.) lonely by himself and not in his capacity as an aide to the religion of Islam and as a witness of the truth of Imam is impossible, because if it were possible, he would be independent in his governance and his call, and this will invalidate the call of Islam.

The Prophet of Islam said: "There is no prophet after me. Permissible is what Allah has rendered permissible on my tongue until Judgment Day and forbidden is what Allah has made forbidden on my tongue until Judgment Day." Therefore, Isa must be an aide and a supporter for him. Likewise is the case of Dajjal. He cannot exist in the last period of time if there is no Imam for the Ummah to whom they shall refer, because if it were so, Islam will be subjugated forever and its call will be false. Therefore, the existence of the Imam is principal and prior to the existence of Dajjal. The rejection that the Imam remains in the cellar (sardab) without anyone serving him water and food can be answered in two ways.

One is that Isa (a.s.) is in the heavens without anyone serving him food and drinks and he is a man like the Mahdi (a.s.). If he can stay like that in the heavens, likewise the Mahdi (a.s.) can in the cellar. Then Shaykh Abu Abdullah Muhammad bin Yusuf bin Muhammad Shafei narrates some traditions.

39- *Kashful Ghumma:* It is mentioned in *Kashful Ghumma* that Muhammad bin Talha says: Of the authentic traditions about the Mahdi narrated from the Messenger of Allah (s.a.w.s.) is the report of Abu Dawood and Tirmidhi from Abu Saeed Khudri that he said: I heard the Messenger of Allah (s.a.w.s.) say: "The Mahdi is from me. He has a broad forehead, a high nose that has a slight curve, and will fill the earth with equity and justice just as it will be replete with oppression and tyranny. He will rule for seven years."

One of such traditions is the report of Abu Dawood from Amirul Momineen (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said: "Even if a single day remains from the world, Allah will send a man from my Ahle Bayt, who will fill the earth with justice just as it will be full of injustice."

One of such traditions is the report of Abu Dawood from Umme Salma, wife of the Prophet that she said: The Messenger of Allah (s.a.w.s.) said: "The Mahdi is from my Ahle Bayt, from the progeny of Fatima."

One of such traditions is the report of Baghawi, Bukhari and Muslim from Abu Huraira who said: The Messenger of Allah (s.a.w.s.) said: "How would you be like when the son of Maryam comes down and your Imam is from yourselves?"

One of such traditions is the report of Abu Dawood and Tirmidhi from Abdullah bin Masud that he said: The Messenger of Allah (s.a.w.s.) said: "Even if a single day remains from the world, Allah will prolong that day until He sends a man from me, or from my Ahle Bayt; his name will be like my name and his father's name like my father's; he will fill the earth with equity and justice just as it will be full of injustice and oppression."

In another report, the Messenger of Allah (s.a.w.s.) has said: "A man comes from my Ahle Bayt, his name is like my name." These traditions are from Abu Dawood and Tirmidhi.

One of such traditions is the report of Abu Ishaq Ahmad bin Muhammad Thalabi from Anas bin Malik that he said: The Messenger of Allah (s.a.w.s.)

said: "We, the descendants of Abdul Muttalib are the lieges of Paradise; I, Hamza, Ja'far, Ali, Hasan, Husain and the Mahdi."

The author says: Sayyid Ibne Tawus has narrated the same in *Taraif,* on the authority of *Manaqib Ibne Maghazali.*

Muhammad bin Talha says: If it should be said: One of these attributes do not correspond to the Imam of the Age, as his father's name is not the same as the Prophet's father's name. Then he answers this after laying out two premises: One, it is prevalent in the Arabic language to use the word father with respect to great grandfather, as in the verse, The path of your father Ibrahim, and the verse, I followed the religion of my fathers Ibrahim... In the tradition of the Meraj, Jibraeel says, "This is your father, Ibrahim."

Secondly, the word of 'ism' or name many a time is used to refer to patronymic. For instance, Bukhari and Muslim have narrated that the Messenger of Allah, bliss be for him and his kin, named Ali Abu Turab and that he was not fond of another name more than Abu Turab, using 'ism' to refer to patronymic. The poet, Mutanabbi says: It is the grandeur of your position to be 'named' Munabbah. Whoever gives you a patronymic, he has given you a name amongst the Arabs.

Then he says, Since the Hujjah is from the offspring of Abu Abdullah Husain (a.s.), the Prophet referred to the patronymic as *ism* or name, alluding succinctly to the fact that he will be from the progeny of Husain (a.s.).

The author says: These narrations quoted by us are taken from the manuscripts of Bukhari and Muslim that are in our possession. We also have in our possession an old manuscript of *Sharh Sunnah* of Baghawi from which we mention the following traditions:

It is mentioned on the authority of Abu Tufayl that Amirul Momineen (a.s.) said: The Messenger of Allah (s.a.w.s.) said: "Even if a single day remains from the world, Allah will send a man from my Ahle Bayt, who will fill the earth with justice just as it will be full of corruption."

It is mentioned on the authority of Abu Saeed Khudri that the Messenger of Allah (s.a.w.s.) mentioned the trials befalling this Ummah so much so that a man will not find a refuge from tyranny and then Allah will send a man from Ahle Bayt (a.s.) who will fill the earth with equity and justice, as it shall be beset by injustice and oppression. The dwellers of the heavens and the earth will be happy from him. The heaven will not leave any of its blessings,

but send it generously, the earth will not leave any of its plants but to bring it forth, so much so that the living ones will wish the dead. He will live in that for seven or eight or nine years.

It is mentioned on the authority of Umme Salma that the Messenger of Allah (s.a.w.s.) said: "The Mahdi is from my Ahle Bayt from the progeny of Fatima. He will act among the people according to the conduct of the Prophet. He will remain seven years and then he will die and Muslims will pray over him."

It is mentioned on the authority of Abu Saeed Khudri that the Messenger of Allah (s.a.w.s.) said with regard to the event of the Mahdi: Then a man will come and say: O Mahdi, give me, give me. He will throw to him all that man can carry. Abu Saeed says: The Messenger of Allah (s.a.w.s.) said: "A Caliph will come in the last period of time who will distribute unaccountable wealth."

The author says: Ibne Athir has narrated on the authority of a number of companions ten traditions about the Mahdi, his name, personality and that Isa (a.s.) will pray behind him, which we have omitted to maintain brevity. What we have recorded is sufficient for the man of reason to prove the point.

40- ***Taraif:*** Thalabi has mentioned in the interpretation of Haa Meem Ain Seen Qaaf that Seen refers to Sana or the lofty position of the Mahdi and Qaaf refers to the Quwwa (power) of Isa (a.s.) when he comes down and eliminates the Christians and destroys the Churches. He also narrates that the Prophet said with reference to the story of the people of the cave that the Mahdi will greet them and Allah, the Exalted will bring them back to life for him and then they will go back to their resting places and will not rise until Judgment Day.

41- ***Taraif:*** Ibne Shiruwayh has mentioned in *Firdos*, quoting through his chains from Abbas from the Holy Prophet (s.a.w.s.) that he said: Mahdi is the peacock of the people of Paradise.

42- ***Kifayatul Athar:*** It is narrated from Muhammad Ibne Hanafiyyah on the authority of Amirul Momineen (a.s.) from the Holy Prophet (s.a.w.s.), "O Ali, you belong to me and I belong to you. You are my brother and my support. When I die, loathing hidden in the breasts of the people will manifest at you. There will be a dumb dark mischief after me in which every secret and close relation will be dropped. That will happen when the Shia will lose the

Fifth from the sons of the Seventh. The dwellers of the heavens and the earth will grieve his departure.

How abundant will be the believing men and women who will be sorry, grieved, and confused for missing him." Then he lowered his head in contemplation for a moment and then raised his head and said: "My father and mother be the ransom of my namesake, my look-alike, and the look-alike of Musa Ibne Imran. There are garments of light over him, which shine with glitter of sanctity. As if I see them in their utmost despair when they are called with a cry that is heard from faraway as it is heard from the near. This will be a call of benevolence for the believers and a cry of chastisement for the hypocrites."

I asked, "What is that call?" He said: "Three calls in Rajab. The first will be: Behold, the curse of God be on the oppressors. The Second will be: The Near Event draws nigh. The Third will be that they will see an obvious body with the sun, calling: 'Behold, God has sent so-and-so, recounting his lineage until Ali, peace be with him. This will entail the destruction of the oppressors. Then relief will come and Allah will heal the breasts of the believers and He will take away the rage of their hearts."

I asked, "O Messenger of Allah, how many Imams are there going to be after me?" He said: "Nine after Husain. Their ninth is their Qaim."

7

Chapter Seven: Narrations of Amirul Momineen (a.s.) in this regard

الشَّيْبَانِيُّ عَنِ الْأَسَدِيِّ عَنْ سَهْلٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ لِلْقَائِمِ مِنَّا غَيْبَةٌ أَمَدُهَا طَوِيلٌ كَأَنِّي بِالشِّيعَةِ يَجُولُونَ جَوَلَانَ النَّعَمِ فِي غَيْبَتِهِ يَطْلُبُونَ الْمَرْعَى فَلَا يَجِدُونَهُ أَلَا فَمَنْ ثَبَتَ مِنْهُمْ عَلَى دِينِهِ [وَ] لَمْ يَقْسُ قَلْبُهُ لِطُولِ أَمَدِ غَيْبَةِ إِمَامِهِ فَهُوَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ ثُمَّ قَالَ ع إِنَّ الْقَائِمَ مِنَّا إِذَا قَامَ لَمْ يَكُنْ لِأَحَدٍ فِي عُنُقِهِ بَيْعَةٌ فَلِذَلِكَ تَخْفَى وِلَادَتُهُ وَ يَغِيبُ شَخْصُهُ

1- ***Ikmaaluddin:*** Shaibani has narrated from Asadi from Sahal from Abdul Azeem Hasani from Imam Ali Naqi (a.s.) from his honorable forefathers from Amirul Momineen (a.s.) that he said:

"Our Qaim will have an occultation, the duration of which is long. As if I see the Shia, roving about like cattle searching for pasture and not finding it. Behold, whoever from them stays firm on his religion and will not become stone-hearted because of delay in occultation of his Imam, he will be with me in my rank on Judgment Day." Then he said: "When he rises, our Qaim will not have allegiance to anyone on his shoulders. For this reason, his birth will be concealed and his person will be hidden."

2- ***Ikmaaluddin:*** It is narrated from Hamadani from Ali from his father from Ali bin Mabad from Husain bin Khalid from Imam Reza (a.s.) from Amirul Momineen (a.s.), that he said to Imam Husain (a.s.):

"The ninth from your sons, O Husain, is the Establisher of the Right (*Qaim bil-Haqq*), the Manifester of the Religion and the Deliverer of Justice." Husain (a.s.) says, "I said: O Amirul Momineen (a.s.), is that to happen?" He said: "Verily so, by the One Who sent Muhammad with Prophethood and chose him over all of creation! It will happen, however, after an occultation and a bewilderment in which no one remains on his religion, but the sincere ones who are touched by the spirit of certainty, people from whom Allah has taken covenant for our guardianship and inscribed faith in their hearts and has endorsed them with a spirit from Himself."

3- *Ikmaaluddin:* Shaykh Saduq narrates from his father from Ali bin Ibrahim from Muhammad bin Sinan from Ziyad Makfuf from Abdullah Ibne Abi Afif, the poet that he said:

I heard Amirul Momineen Ali Ibne Abi Talib (a.s.) say, "It is as if I see, O congregation of Shia, you will be striding like camel herds searching for a pasture, yet you will not find him."

Ikmaaluddin narrates this tradition again through another chain of narration.

4- *Muqtadhib:* It is narrated from Ayyash from Shaykh Thiqa Abul Hasan bin Abdus Samad bin Ali in *Sunnat Khamsa wa Thamaneen wa Miyatain* with Ubaid bin Kathir from Nuh bin Darraj from Yahya from Amash from Zaid bin Wahab from Abu Jahifa and Harith bin Abdullah Hamadani and Harith Ibne Sharb that:

They were all with Amirul Momineen (a.s.). It was customary that when his son Hasan would come, he would say, "Blessed be you, O son of Allah's Messenger." And when his son Husain would come, he would say, "My father be the ransom of you, O father of the son of the best of bond maids." He was asked, "O Chief of believers, why do you address Hasan this way and Husain that way? And who is the son of the best of slave girls?" He said: "He is the lost one, the fugitive, the abandoned one, MHMD Ibne Hasan Ibne Ali Ibne Muhammad Ibne Ali Ibne Musa Ibne Ja'far Ibne Muhammad Ibne Ali Ibne Husain," putting his hand on Husain's head.

5- *Ghaibat Tusi:* It is narrated from Ja'far bin Muhammad from Muhammad bin Husain from Ibne Yazi from Asim from Ibne Siyabah from Imran bin Mitham from Abaya Asadi that he says: I heard Amirul Momineen (a.s.) say:

"How would you be like when you are left without an Imam of guidance or a visible standard, when some of you are turning away one from the other with disdain!"

6- ***Irshad:*** Shaykh Mufeed has narrated from Masada Ibne Sadaqah that he said: I heard Abu Abdullah Ja'far Ibne Muhammad (a.s.) say, Amirul Momineen (a.s.) addressed people in Kufa. He praised and extolled Allah and then said:

"I am the doyen of the aged people. In me is a mark from Ayyub and Allah will gather for me my household as He brought together the scattered house of Prophet Yaqub. That will happen when the ages pass and you say: He is lost or has perished.

Behold, before it happens, seek understanding through fortitude and repent to Allah from sins, as you have already thrown your sanctity away, extinguished your torches and have pinned your guidance in people who do not have, neither for themselves nor for you, any hearing nor any vision. By Allah, weak are the invoker and the invoked.

"If you do not entrust your fate on one another, and do not abandon one another in the cause of helping the right amongst you, and do not faint from weakening the falsity, those who will be unlike you, will not become bold against you and those who will overpower you, will not become strong. "Due to your breach of obedience and desisting it from those who deserve to be obeyed amongst you, you will wander astray like the Israelites who wandered astray at the time of Musa.

Truthfully do I say, for forsaking and oppressing my progeny, your wandering will be increased double folds to the wandering of the Israelites. If you feed and drink and saturate from the lineage that is accursed in the Quran, verily you will have gathered on the cry of misguidance, received falsity running headlong towards it, have betrayed the caller of Truth, have ill-treated the best from the warriors of Badr, and have tended for the worst from the sons of Abu Sufyan's father.

Behold, if what is in their hand goes away, purity for the reward and removal of the veil will be nearer. The promise will be near and the Star will appear to you from the east and your moon will shine over you like a full moon in a full night.

When that appears, return to repentance and forsake grief and sorrow and know that if you obey the riser from the east, he will lead you on the path of

the Messenger of Allah (s.a.w.s.) so you would avert deafness and find cure from dumbness and stay away from the labors of roving and wandering and searching and throw away the loads of burdens from your necks. Allah does not chase away anyone except the one who rejects mercy and divorces chastity. ***Those who do wrong will know what to what return they shall be turned to.***

7- ***Ghaibat Nomani:*** It is narrated from Ibne Hamam from Ja'far bin Muhammad bin Malik from Ishaq bin Sinan from Ubaid bin Kharja from Ali bin Uthman from Harab bin Ahnaf from Imam Ja'far Sadiq (a.s.) from his forefathers, saying:

"Euphrates swelled at the time of Amirul Momineen (a.s.). At this time, he and his two sons, Hasan and Husain (a.s.) rode their courses and passed by the tribe of Thaqif. They said: Ali is coming. He will made the water recede.' Amirul Momineen (a.s.) said: 'By Allah, I and these two sons of mine will be killed and Allah will send a man from my progeny in the last period of time, who will avenge our blood. He will go into hiding from them in order to be away from the people of misguidance, so the ignorant would say, Allah does not have any need to Ahle Bayt (a.s.)."

8- ***Ghaibat Nomani:*** It is narrated from Muhammad bin Hamam and Muhammad bin Hasan bin Muhammad bin Jamhur together from Hasan bin Muhammad bin Jamhur from his father from some of his men from Mufaddal Ibne Umar that he said: Imam Ja'far Sadiq (a.s.) said:

"One tradition, which you comprehend well, is better than ten you narrate. Verily, every truth has a reality and every veracity has an illumination." Then he said: "We, by Allah, do not consider a man from our Shia to be a Faqih unless when he is addressed through hints and allusions, he understands them.

Amirul Momineen (a.s.) said on the pulpit of Kufa, 'Dark, blind and gloomy mischiefs are ahead of you. None will be rescued from it, but the *nauma.*' He was asked, 'What is *nauma,* O Chief of believers?' He said: 'He is the one who does not know the people and people do not know him. Behold, the earth does not remain without a Hujjah of Allah; however, Allah will blind His creation from him due to their oppression, injustice and their excesses on themselves. If the earth would remain one hour without a Hujjah of Allah, the earth will be injested along with its dwellers. However, the Hujjah will know the people and the people will not know him, as Yusuf knew the people, while they knew him not.'

Then he recited this verse:

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلاَّ كَانُوا بِهِ يَسْتَهْزِؤُون

"Alas for the servants! there comes not to them an apostle but they mock at him." (Surah Yasin 36:30)

9- ***Nahjul Balagha:*** Amirul Momineen (a.s.) says in a tradition:

"When it will be like that, the Master of the Religion will journey along with the trail of his followers. They will gather around him like the clouds of autumn. And he and his followers will be steadfast."

The author says: This statement is on the basis of unseen knowledge of the Imam with regard to the Mahdi.

10- ***Nahjul Balagha:*** Amirul Momineen (a.s.) says in one of his sermons:

"He has appareled himself with the garment of wisdom, and has seized it with all of its protocols by proclivity towards it and cognition of it and dedication to it. For him, wisdom is his lost commodity which he seeks, and it is his wish for which he yearns. He will go far away at a time when Islam disappears like a feeble camel leaves while beating the end of its tail and dragging its neck on the earth. He is the heir of the heirs of His Hujjah and a vicegerent from the vicegerents of His apostles."

Opinion of Ibne Abil Hadid about the promised Mahdi

The author says: Ibne Abil Hadid says in explanation of this sermon: Imamiyah believe that this passage refers to the Awaited Qaim (a.s.). The Sufis maintain that it refers to the Wali of Allah. They maintain that the world does not remain devoid from *Abdal*, who are forty, and *Awtad*, who are seven, and *Qutb*, who is one. Philosophers say this refers to *Arif*. The Sunni maintain that he is the Mahdi, who will be created. All Muslims dominations agree that the world and religious laws will not end but at after the Mahdi (a.s.), "He will go faraway" means that he will hide himself when corruption and mischief manifest and Islam disappears with the desertion of equity and virtue. This is a proof of the veracity of the Imamiyah's belief.

11- ***Ghaibat Nomani:*** It is narrated from Ali bin Husain from Muhammad bin Yahya from Muhammad bin Hasan Raazi from Muhammad bin Ali Kufi from Isa bin

Abdullah Alawi from his father from his grandfather from his father from Amirul Momineen Ali Ibne Abi Talib (a.s.) that he said:

"The Master of this Affair is from my offspring. He is the one about whom it will be said: He has died, perished, no rather, has threaded to some valley."

12- ***Ghaibat Nomani:*** It is narrated from Ali bin Husain from Muhammad Attar from Muhammad bin Hasan Raazi from Muhammad bin Ali Kufi from Muhammad bin Sinan from Abul Jarud from Muzahim Abadi from Akrama bin Saasa from his father that Amirul Momineen (a.s.) used to say:

"The Shia will continuously be the like of goats that a grabber does not know which one of them should he put his hand on. They will neither have any dignity to be dignified with nor a source of support to refer to."

13- ***Ghaibat Nomani:*** It is narrated through the same chains from Abul Jarud from Abdullah the poet that Ibne Abi Afif said: I heard Amirul Momineen (a.s.) say:

"As if I see you roving about like camel herds seeking pastures and not finding it, congregation of the Shia."

14- ***Ghaibat Nomani:*** It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Musa bin Harun bin Isa Abadi from Abdullah bin Muslim bin Qanab from Sulaiman bin Hilal from Imam Ja'far Sadiq (a.s.) from his forefathers from Imam Husain Ibne Ali (a.s.) that he said:

A man came to Amirul Momineen (a.s.) and said: "O Chief of believers, inform us about your Mahdi." Amirul Momineen (a.s.) said: "When generations come and perish, and believers become few, and the followers of righteousness and supporters of the religion go, then he shall be."

He said: "O Chief of believers, peace be unto you, whose son is he going to be?" Amirul Momineen (a.s.) said: "From Bani Hashim, from the summit of the Arab mountain. He is an ocean who will water a world of oases and will not run short, a man abused when he comes to his folks, and an abode of purity when all will degenerate. He will not fear when deaths charge, and will not recede when the faithful surround him, and will not hesitate when warriors struggle. He will be prepared, far-reaching, a victorious lion, a reaper, an injurer, a warrior, a sword from the swords of Allah, generous, and adventurous. His head will be high in dignity, his nobility firmly rooted in the most distinguished character. No discouraging leader – who will be moving

towards mischief, who if speaks, is the worst speaker and if remains silent, possesses evil – should mislead you from following him."

Then he talked about the Mahdi and said: "He is the best refuge, the most knowledgeable, and the kindest of you all. O Allah, make the pledge of allegiance to him the occasion of exit from affliction, and unite the dispersion of the Ummah through him. When it is permissible for you, do it, but do not turn away from him if you find your way to him. "Ah," said Amirul Momineen (a.s.), pointing to his chest, expressing his eagerness to see the Mahdi."

The author said: The copy from which we have quoted this report has been tempered with and most of its statements are interpolated. Hence the researcher should compare the text with that of *Ghaibat Nomani*.

15- ***Taraif:*** Sayyid Ibne Tawus has quoted in *Taraif* from *Al-Jama Bainas Sihah Sitta* from Abi Ishaq that he said: Amirul Momineen (a.s.) glanced at his son, Husain and remarked:

"This son of mine is your master, as the Messenger of Allah (s.a.w.s.) has named him so. A man will rise from his progeny with the name of your Apostle, similar to him in his character, and not so similar to him in his looks. He will fill the earth with equity."

16- ***Nahjul Balagha:*** Amirul Momineen (a.s.) has remarked: "They went right and left, following the pathways of error and leaving the traditions of guidance. Do not make haste to what is going to happen and is expected. Do not consider slow what is coming to you tomorrow. How many are a haster about something that should it reach him, he would wish it had not! How near is today to the beginnings of tomorrow! O People, this is the time of the coming of every promise and the nearing of the figure whom you do not know. Behold, the one from us who will be then, he will stride in these hard times with a luminous light and will be following the examples of the virtuous to free a captive and emancipate a slave and disperse a misguided nation and unite the followers of righteousness, while he is in hiding from the people, tracers not seeing his footprints, even if they search. A nation will be whetted like an ironsmith whets an arrowhead – their eyes bright with revelation, their ears saturated with exegesis and chalices of wisdom are presented to them day and night."

17- ***Amali Tusi:*** It is narrated from Ali bin Ahmad alias Ibne Hamami from Muhammad bin Ja'far Qari from Muhammad bin Ismail bin Yusuf from Saeed bin

Abi Maryam from Muhammad bin Ja'far bin Kathir from Musa bin Uqbah from Abu Ishaq from Asim bin Zumra from Amirul Momineen (a.s.) that he said:

"The earth will become full of oppression and injustice, so much so that no one will be able to utter God's name but secretly. Then Allah will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice."

18- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father and Ibne Walid together from Saad and Himyari and Muhammad Attar and Ahmad bin Idris together from Ibne Abil Khattab from Ibne Isa and Barqi and Ibne Hashim together from Ibne Faddal from Thalaba from Malik Jahni that narrated to us Ibne Walid from Saffar and Saad together from Tayalisi from Zaid bin Muhammad bin Qabus from Nadhr bin Abi Sari from Abu Dawood Mustaraq from Thalaba from Malik Jahni from Harith bin Mughira from Asbagh bin Nubatah that he said:

I came to Amirul Momineen Ali Ibne Abi Talib (a.s.) and found him thoughtful. He was drawing lines on the ground. I said: "O Chief of believers, why do I see you thoughtful and you are making lines on the earth? Is it out of desire for the earth?" He said: "No, by Allah, I have never desired it, nor for what is in the world even for one day. I was thinking about the son who will be born from my seed – the eleventh from my sons. He is the Mahdi and he will fill the earth with equity as it will be full of oppression and injustice. There will be a perplexity and occultation related to him in which communities will go astray and communities will be guided." I said: "O Chief of believers, is this to happen?" "Yes," he said: "as he will be created. How would you know this, Asbagh! They are the best of this Ummah and the companions of the righteous of this Household." I said: "What will happen after that?" He said: "Allah will do what He desires, for He has wills and purposes and outcomes."

In *Ghaibat Tusi* an identical tradition is mentioned through two other chains of narration.

In *Ghaibat Nomani* an identical tradition is mentioned through another chain of narration.

In *Ikhtisaas* of Mufeed, it is narrated through another reporter.

19- ***Ikmaaluddin:*** Shaykh Saduq has narrated from Ibne Walid from Ahmad bin Idris from Ja'far bin Muhammad Fazari from Ishaq bin Muhammad Sairafi from Abu Hashim from Furat bin Ahnaf from Ibne Taraif from Ibne Nubatah that Amirul Momineen (a.s.) mentioned the Qaim (a.s.) and said:

"He will go into hiding, so the ignorant will say that Allah does not have any need of Aale Muhammad (a.s.)."

20- ***Ikmaaluddin:*** It is narrated from Ibne Idris from his father from Ja'far bin Muhammad bin Malik from Ibad bin Yaqub from Hasan bin Muhammad from Abu Jarud from Yazid Dhakhim that he says: I heard Amirul Momineen (a.s.) say:

"As if I can see you are roving like cattle searching for the pasture and not finding it."

21- ***Ikmaaluddin:*** It is narrated from Ibne Musa from Asadi from Saad from Muhammad bin Abdul Hamid and Abdus Samad bin Muhammad together from Hannan bin Sudair from Ali bin Hazur from Ibne Nubatah that he said: I heard Amirul Momineen (a.s.) say:

"The Master of this Affair is the runaway, the fugitive, the loner and the forlorn."

22- ***Ghaibat Tusi:*** It is narrated from a group from Talakbari from Ahmad bin Ali from Ahmad bin Idris from Ibne Qutaibah from Fadhl from Ibrahim bin Hakam from Ismail bin Ayyash from Amash from Abu Wail that he says, Amirul Momineen (a.s.) looked at his son, Husain (a.s.) and said:

"This son of mine is a master as the Messenger of Allah named him a master. Allah will bring forth from his seed a man with the name of your Apostle – who will be similar to him in his character as well as his looks – in a time of oblivion of the people and death of righteousness and manifestation of injustice. By Allah, if he should not rise, his neck will be struck. The dwellers and inhabitants of the heavens will rejoice his rise. He will fill the earth with equity as it will be replete with injustice and oppression."

23- ***Nahjul Balagha:*** In a sermon, Amirul Momineen (a.s.) says:

"Then you remain after him (meaning himself, peace be unto him) for so long as Allah wills until Allah raises for you someone who will unite you and pull you together from your dispersion..." as it was mentioned in Kitabul Fitan (the Book of Trials from *Biharul Anwar*). Ibne Maitham (a.s.) says that one of his sermons contains a segment that is a sort of explanation for this promise, where Amirul Momineen (a.s.) says, "Be certain that what faces our Qaim is on the virtue of your pagan (*Jahiliyya*) order. Because the entire Ummah on that day will be pagans, except the ones who are shown Divine mercy. Do not make haste so fear hastens to you. Beware that gentleness is fortune and equanimity is leisure and endurance. The Imam knows better

what is right and what is wrong. He will tear out the evil judges from you, cut away your dangers, and dismiss your unjust rulers, and will clean the earth from the dishonest. He will act with equity and establish amongst you a fair scale of justice. Your dead ones will wish they could return shortly once more and live again. This is to happen. For the sake of Allah, you are in your dreams! Safeguard your tongues and be after your livelihood, for depravity will come to you. And if you wait, you will be rewarded and you will find out with certainty that he is the avenger of your victimization and retriever of your rights. I take a true oath by Allah that Allah is verily with the people who are pious and who perform good deeds."

Ibne Abil Hadid in explanation of this, says: Sayyid Razi has mentioned this sermon in *Nahjul Balagha*. This sermon is with regard to the condition of Bani Umayyah. A group of historians have also narrated it and it is widespread and narrated through inordinate sources. It has many parts, which Sayyid Razi has not narrated.

One of such parts asserts, "Look at the Household of your Apostle, if they remain silent, you remain silent, and if they should ask for your help, help them. Allah will bring relief through a man from us, Ahle Bayt.

My father be the ransom of the son of the best of the slave girls! He will not give them but the sword in anarchy, putting the sword on his shoulder for eight months; so much so that the Quraish will say: If he were from the progeny of Fatima, he would pity us. Then Allah will incite him over the Umayyads until he leaves them broken bits and mortal remains and accursed they are, wherever they are come upon, they will be seized and massacred in a complete massacre. Such is Allah's practice with those who have passed on before: you will never find any change in Allah's conduct."

Then Ibne Abil Hadid says: If it should be asked who this promised man is, the answer would be that the Imamiyah believe he is their Twelfth Imam and son of a slave girl called Narjis. However, our scholars maintain he is a man from the progeny of Fatima who will be born in the future and does not exist now. If it should be asked who shall be from the Umayyads in that time that this man will take revenge from, the answer is that the Imamiyah say it is through Rajah. They believe that certain people from the Umayyads and others will be brought back with their very physiques when their awaited Imam comes and that he will amputate hands and feet of many men, gouge out eyes of many, crucify many more, and will take revenge from the enemies of Aale Muhammad (a.s.), both enemies of the past and enemies who will come in the future.

Our scholars, nonetheless, believe that Allah, the High, will create in the period of time a man from the progeny of Fatima (a.s.) who does not exist now, and He will avenge through him; and he will fill the earth with equity as it shall be replete with oppression and injustice of the oppressors; and that he will chastise them in a much severe manner.

24- ***Al-Kafi:*** It is narrated from Ahmad bin Muhammad Kufi from Ja'far bin Abdullah Hamdi from Abu Ruh Faraj bin Qurra from Ja'far bin Abdullah from Masada Ibne Sadaqah from Imam Ja'far Sadiq (a.s.) saying that:

Amirul Momineen (a.s.) delivered a sermon. He praised and extolled Allah and invoked blessings for the Prophet and his House and then said: "Allah, the Holy and the High, has not broken the tyrants of the ages but after giving a respite and leisure. He has not healed the breakage of a bone of a nation but after severity and trial. O people, there are lessons in the destructions that are awaiting you and the affairs you have left behind.

However, not everyone who has a heart is sagacious, nor everyone who has an ear listens, nor everyone who has eyes observes. Servants of Allah, have a good look at what matters to you and then look at the scenes of the people whom Allah gave command through His knowledge and they followed the conduct of the House of the Firon and enjoyed gardens and springs, and crops and splendid positions. Then look at what finality did Allah lead them to after a period of deferment and gaiety, and command and forbiddance. Whoever upholds patience, he will end up in Paradise, by Allah, forever and ever, and Allah holds the destiny of things.

How odd! How do I wonder from the errors of these sects with the disparity of their proofs in their religion. Neither they follow the footprints of a prophet, nor do they defer to the actions of a successor. Neither they believe in an unseen, nor do they forgive a fault. Virtue for them is what they themselves consider virtuous and vice is what they themselves consider vice. Every man of them is his own Imam, following himself without strong proofs and undeniable reasons. They continue dwelling with injustice and ever increase in errors, never reaching proximity and ever increasing their distance from Allah, the Exalted.

Their affinity with one another and their endorsement of one another, all of that is on the virtue of their fear from what the Apostle has bequeathed and to flee from the message of the Creator of the heavens and the earth, which the Apostle has brought to them.

They are people of contrition, cavities of doubts, and dwellers of illusion and misguidance and doubts. A person who is left by Allah, abandoned to himself and his own opinion, he is only seen secure by someone who does not know him and is not suspected by someone who does not recognize him. How similar are these people to the cattle whose shepherd has disappeared from them!

Alas from the deeds of our Shia after their today's close love!

How they will disgrace one another after me and will kill each other dispersedly tomorrow while they are removed from the principal and are holding on to the inferior hopes of an opening. Each party of them will hold a certain branch and will lean to whichever direction the branch will lean to.

However, Allah, glory to His name, will gather them for the worst day of the Umayyads, as autumn collects clouds. Allah will then bring them together on love and then will gather them in masses like masses of clouds. Then He will open gateways for them. They will spring out from their ambushes like the flood of the two gardens [of Saba'] – the flood of the mighty dam of Iram, when a rat made a hole in it and neither highlands withstood against it, nor did strong mountains repulse its flow. Allah will then scatter them in the valleys and will make them flow as springs on earth. He will take the rights of one nation through them from another. He will settle a nation through them in the place of another nation to chase away the Umayyads and that they may not continue to usurp what they have usurped.

Allah will destroy through them pillars and will destruct through them the mighty structures of Iram and inhabit with them the midlands of Zaytun.

"I take a solemn oath by the Soul Who split the seed and created the nations, this will happen. As if I hear the neighing of their horses. By Allah, all the treasures in their hands after their rise and might in the lands will dissolve as fat melts on fire. Whoever of them dies, will die a pagan and to God, the Exalted, will be eventually taken whoever of them remains. And Allah, the Exalted, will forgive anyone who repents. Perchance, Allah will bring together my Shia after dispersion for their worst day. The choice is for none; rather, Allah makes the choice and determines all destinies.

"O people, claimants of Imamate who do not deserve it are many. If you do not abandon the bitter truth and do not faint from disparaging the wrong, those who are not like you will not be bold against you and those who are

showing strength over you will not become strong over you in order to end and sideline obedience to God.

However, you went astray as did Bani Israel during the time of Prophet Musa (a.s.). By my life, your perplexity and misguidance will increase after me manifolds compared to that of Bani Israel. By my life, if you outlive me and the rule of the Umayyads, you will then be subjected to the rule of the caller to misguidance and you will revive the wrong and will leave the right behind your backs. You will sever your relation with the near relations, the warriors of Badr, and will look up to the aliens from the progeny of the fighters against the Messenger of Allah (s.a.w.s.).

By my life, if they lose their scepter, the purging for the sake of requitals will come near. The promise will be near and the period will be ending. The bright comet will appear to you from east and that bright moon will shine to you. When that happens, turn to repentance and beware that if you follow the Star from the East, he will lead you on the path of the Messenger (a.s.). He will heal your blind, dumb and deaf. He will save you the toils of search and misguidance. The great burdens will be removed from your necks. Allah does not cast away anyone but the one who defies and oppresses and goes astray and takes what does not belong to him. And soon will know those who acted unjustly, which final end they will turn to."

25- ***Nahjul Balagha:*** In another sermon of *Nahjul Balagha,* the Imam says:

"When our Qaim reappears, he will direct desires to guidance, when people have turned to avarice. He will direct views to the Quran, when they have directed the Quran to their views." He says, "So much so until wars are waged at you, which grin at you with their fangs while their breasts are filled with a milk that tastes sweet but leads to bitter ends.

Beware of tomorrow, and tomorrow shall come with what you do not know. The ruler will call unjust rulers to account for their evil acts. The earth will bring out the treasures of its heart to him and submit him their keys. He will show you the equity of character. He will revive the dead teachings of the Book and Sunnah."

Another discussion of Ibne Abil Hadid

The author says: Commentator of *Nahjul Balagha*, Ibne Abil Hadid narrates from his teacher, Abu Uthman that he said: Abu Ubaidah has

narrated a longer version of this tradition on the authority of Imam Ja'far Sadiq (a.s.) through his forefathers, "Behold the righteous men from my Household and the pure men of my family are the forbearing of all people in their youths and the most knowledgeable of all people in their old age.

We, the Ahle Bayt, know through Divine knowledge, judge through Divine commands, and the words of the Truthful we follow. If you follow our words, you will be guided through our light, and if you do not do that, Allah will destroy you at our hands. With us is the standard of truthfulness. Whoever follows it, will find salvation and whoever falls behind, will be destroyed.

Behold, through us the faults of the believers are undone and through us the dress of dishonor is removed from your necks. Through us is the initiation and through us, not you, is the finality."

Ibne Abil Hadid says, "Through us, not you is the finality" is an allusion to the Mahdi who will rise in the last period of time. The majority tradition scholars believe that he is from the progeny of Fatima (a.s.). Our Mutazilte scholars do not reject him and they have mentioned him in their books and their scholars have acknowledged him. However, we believe that he has not been created yet and that he will be created, which is also the belief of Ahle Sunnat.

The Chief Justice has narrated on the authority of Ismail Ibne Ibad (a.s.) from Amirul Momineen (a.s.) that he mentioned the Mahdi and said: "He is from the progeny of Husain (a.s.)." He mentioned his facial features and said: "He is a man of broad forehead, high nose, thick abdomen, bulky legs, and his front teeth are apart from one another. There is a mark on his right leg." Abdullah bin Qutaibah has also mentioned this tradition in *Gharibul Hadith.*

The author says: The following poem is from the book of poetry attributed to Amirul Momineen (a.s.):

My son, when the Turks make turmoil, then expect

The governance of the Mahdi, who will rise and establish justice

The kings of the earth will be humbled to Bani Hashim And they will pledge allegiance to them

A child from the children without insight

Neither he has a high aim nor does he have wisdom

Then will rise your Qaim of Truth

He will bring you the Truth and act on the Truth

The namesake of the Prophet, my soul be his ransom. My sons, do not abandon him and make haste for him.

8

Chapter Eight: Narrations of Imams Hasan and Husain (a.s.) about the Promised Mahdi

الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَيَّاشِيِّ عَنْ أَبِيهِ عَنْ جَبْرَئِيلَ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الصَّيْرَفِيِّ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ سَدِيرِ بْنِ حُكَيْمٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ عقيصاء [عَقِيصَى] قَالَ لَمَّا صَالَحَ الْحَسَنُ بْنُ عَلِيٍّ ع مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ دَخَلَ عَلَيْهِ النَّاسُ فَلَامَهُ بَعْضُهُمْ عَلَى بَيْعَتِهِ فَقَالَ ع وَيْحَكُمْ مَا تَدْرُونَ مَا عَمِلْتُ وَ اللَّهِ الَّذِي عَمِلْتُ خَيْرٌ لِشِيعَتِي مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ غَرَبَتْ أَ لَا تَعْلَمُونَ أَنِّي إِمَامُكُمْ مُفْتَرَضُ الطَّاعَةِ عَلَيْكُمْ وَ أَحَدُ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ بِنَصٍّ مِنْ رَسُولِ اللَّهِ ص قَالُوا بَلَى قَالَ أَ مَا عَلِمْتُمْ أَنَّ الْخَضِرَ لَمَّا خَرَقَ السَّفِينَةَ وَ قَتَلَ الْغُلَامَ وَ أَقَامَ الْجِدَارَ كَانَ ذَلِكَ سَخَطاً لِمُوسَى بْنِ عِمْرَانَ ع إِذْ خَفِيَ عَلَيْهِ وَجْهُ الْحِكْمَةِ فِيهِ وَ كَانَ ذَلِكَ عِنْدَ اللَّهِ حِكْمَةً وَ صَوَاباً أَ مَا عَلِمْتُمْ أَنَّهُ مَا مِنَّا أَحَدٌ إِلَّا وَ يَقَعُ فِي عُنُقِهِ بَيْعَةٌ لِطَاغِيَةِ زَمَانِهِ إِلَّا الْقَائِمُ الَّذِي يُصَلِّي رُوحُ اللَّهِ عِيسَى ابْنُ مَرْيَمَ خَلْفَهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُخْفِي وِلَادَتَهُ وَ يُغَيِّبُ شَخْصَهُ لِئَلَّا يَكُونَ لِأَحَدٍ فِي عُنُقِهِ بَيْعَةٌ إِذَا خَرَجَ ذَاكَ التَّاسِعُ مِنْ وُلْدِ أَخِي الْحُسَيْنِ ابْنِ سَيِّدَةِ الْإِمَاءِ يُطِيلُ اللَّهُ عُمُرَهُ فِي غَيْبَتِهِ ثُمَّ يُظْهِرُهُ بِقُدْرَتِهِ فِي صُورَةِ شَابٍّ ابْنِ دُونِ أَرْبَعِينَ سَنَةً ذَلِكَ لِيُعْلَمَ أَنَّ اللَّهَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

1- *Ikmaaluddin:* It is narrated from Muzaffar Alawi from Ibne Ayyash from his father from Jibraeel bin Ahmad from Musa bin Ja'far Baghdadi from Hasan bin Muhammad Sairafi from Hannan bin Sudair from his father, Sudair bin Hakeem from his father from Abu Saeed Uqeesa that he said:

When Hasan Ibne Ali (a.s.) signed the peace treaty with Muawiyah Ibne Abi Sufyan, people went to him and some of them criticized him for it. The Imam said: "Woe unto you! You do not know what I did. By Allah, what I have done is better for my Shia than all the riches upon which the sun has risen and set. Don't you know that I am your Imam, whose obedience is obligatory upon you, and one of the two chiefs of the people of the Garden on the virtue of explicit saying of the Messenger of Allah (s.a.w.s.)?"

They said: "Indeed so." He said: "Don't you know that when Khizr tore the boat and killed the boy and erected the wall, that was very harsh for Musa Ibne Imran (a.s.), since its wisdom was hidden to him, which was wisdom and propriety before Allah?

Don't you know there is no one of us except a pledge of allegiance to the tyrant of his time falls on his neck except the Qaim behind whom Ruhullah Isa Ibne Maryam will pray? For Allah, the Exalted, will hide his birth and conceal his person, so there will not be any commitment of allegiance on his neck for anyone when he rises. He is the ninth from the children of my brother Husain, the son of Fatima, the Mistress of bondmaids. Allah will prolong his life in his occultation. Then he will bring him forth through His power in the figure of a youth of less than forty years, so it may be known that Allah is All-Powerful over everything. "

2- *Ikmaaluddin:* It is narrated from Abdul Wahid bin Muhammad bin Abdus from Abu Amr Laithi from Muhammad bin Masud from Ali bin Muhammad bin Shajja from Muhammad bin Isa from Ibne Abu Umair from Abdur Rahman bin Hajjaj from Ja'far bin Muhammad (a.s.) from his father Muhammad bin Ali (a.s.) from his father Ali bin Husain that Imam Husain (a.s.) said:

"Blessings of Allah be unto them; in the ninth son of mine there is a tradition from Yusuf and a tradition from Musa, the son of Imran. He is the Qaim of us Ahle Bayt. Allah, the High, will restitute his affair in a single night."

3- *Ikmaaluddin:* Maghazi has narrated from Ibne Uqdah from Ahmad bin Musa bin Furat from Abdul Wahid bin Muhammad from Sufyan from Abdullah bin Zubair from Abdullah Ibne Sharik on the authority of a man from Hamadan, saying:

I heard Husain Ibne Ali, Allah's blessings be unto them both, say, "The Qaim of this Ummah is the ninth from my progeny. He is the man of the occultation. And he is the one whose inheritance is distributed while he is alive."

4- *Ikmaaluddin:* It is narrated from Hamadani from Ali from his father from Abdus Salam Harawi from Waki bin Jarrah from Rabi bin Saad from Abdur Rahman bin Salit that Imam Husain (a.s.) said:

"There are Twelve Guides from us; their first is Amirul Momineen Ali Ibne Abi Talib (a.s.) and their last is the ninth from my sons and he is the Imam, the Establisher of the Truth. Allah will revive the earth after its death. He will uplift the right religion through him over all religions, dislike may the polytheists. He will have an occultation in which nations will apostatize and many more will stay firm on the religion. They will be maltreated and asked: When is this promise, if you are truthful?

Behold, the one who remains steadfast during his occultation despite maltreatments and falsifications, is in the position of a warrior with the sword in the way of Allah in the presence of the Messenger of Allah (s.a.w.s.)."

5- *Ikmaaluddin:* It is narrated from Ali bin Muhammad bin Hasan Qazwini from Muhammad bin Abdullah Hadhrami from Ahmad bin Yahya Hawl from Khallad Muqri from Qays bin Abu Hasin from Yahya bin Wathab from Abdullah Ibne Umar that he said: I heard Husain Ibne Ali (a.s.) say:

"Even if there should not remain but a single day from the world, Allah, the Exalted, will prolong that day so much that a man from my progeny will rise. He will fill the earth with justice and equity as it will be replete with injustice and oppression. So I heard the Messenger of Allah (s.a.w.s.) say."

6- *Ikmaaluddin:* Shaykh Saduq has narrated from his father from Muhammad bin Yahya Attar from Ja'far bin Muhammad bin Malik from Hamadan bin Mansur from Saad bin Muhammad from Isa Khashshab that he said:

I said to Husain Ibne Ali (a.s.), "Are you the Awaited Patron of this Enterprise?" He said: "No, rather, the Patron of this Enterprise is the runaway fugitive, the son of a non-avenged father, called by the patronymic of his uncle. He will put his sword on his shoulder for eight months."

7- *Ghaibat Tusi:* A group has narrated from Talakbari from Ahmad bin Ali from Ahmad bin Idris from Ibne Qutaibah from Fadhl from Amr bin Uthman from Muhammad bin Ghazafar from Uqbah bin Yunus from Abdullah bin Sharik who says

in a lengthy narration that Husain (a.s.) passed by a group of Umayyads sitting in the Masjid of the Messenger (a.s.). He said:

"Behold, by Allah, the world will not end until Allah sends a man from my seed, who will kill from you one thousand and with the thousand another thousand and with the thousand another thousand."

I asked, "May I be your ransom. They are the sons of so-and-so and they do not reach this number." The Imam said: "Look at you! At that time, a man will have from his seed so-and-so many men. And the chief of our people will be from themselves."

9

Chapter Nine: Narrations from Imam Zainul Abideen (a.s.)

ابْنُ عِصَامٍ عَنِ الْكُلَيْنِيِّ عَنِ الْقَاسِمِ بْنِ الْعَلَاءِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ احْمَدْ ابْنِ حُمَيْدٍ عَنِ ابْنِ قَيْسٍ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ فِينَا نَزَلَتْ هَذِهِ الْآيَةُ وَ أُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللَّهِ وَ فِينَا نَزَلَتْ هَذِهِ الْآيَةُ وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ وَ الْإِمَامَةُ فِي عَقِبِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّ لِلْقَائِمِ مِنَّا غَيْبَتَيْنِ إِحْدَاهُمَا أَطْوَلُ مِنَ الْأُخْرَى أَمَّا الْأُولَى فَسِتَّةُ أَيَّامٍ وَ سِتَّةُ أَشْهُرٍ وَ سِتُّ سِنِينَ وَ أَمَّا الْأُخْرَى فَيَطُولُ أَمَدُهَا حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ أَكْثَرُ مَنْ يَقُولُ بِهِ فَلَا يَثْبُتُ عَلَيْهِ إِلَّا مَنْ قَوِيَ يَقِينُهُ وَ صَحَّتْ مَعْرِفَتُهُ وَ لَمْ يَجِدْ فِي نَفْسِهِ حَرَجاً مِمَّا قَضَيْنَا وَ سَلَّمَ لَنَا أَهْلَ الْبَيْتِ

1- ***Ikmaaluddin:*** Shaykh Saduq has quoted from Ibne Isaam from Kulaini from Qasim bin Alaa from Ismail bin Ali from Ali bin Ismail from Ahmad bin Humaid from Ibne Qays from Thumali from Imam Zainul Abideen (a.s.) that he said:

"This verse:

وَأُوْلُواْ الأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللّهِ

"...and the possessors of relationships are nearer to each other in the ordinance of Allah..." (Surah Anfal 8:75)

And the verse:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

"And he made it a word to continue in his posterity..." (Surah Zukhruf 43:28)

...have been revealed about us. Imamate is in the progeny of Husain (a.s.) until Judgment Day. And he said: Our Qaim will have two occultations, one longer than the other.

The first one will be six days and six months and six years. The second one, its period will last very long so much so that many of the believers of this creed will turn away from it. No one will stay firm on it but the one whose certainty is strong, whose cognition is correct and he does not find impediment in his heart from our judgment and submits to us Ahle Bayt."

The author says: "Six days" perhaps alludes to the different phases of his life in his occultation. For six days, no one but the extremely confidential individuals were aware of his birth. After six months, others were informed. After six years, as his father passed away, he became well known to many people.

2- ***Ikmaaluddin:*** Shaykh Saduq has narrated from Daqqaq and Shaibani together from Asadi from Nakhai from Naufili from Hamza bin Humran from his father from Saeed bin Jubair from Imam Zainul Abideen (a.s.) that he said:

"The birth of our Qaim will be hidden from the people, so they will say that he is not born yet. He will rise at the time of his rise without any pledge of allegiance to anyone on his shoulders."

3- ***Majalis:*** Shaykh Mufeed has narrated from Ibne Quluwayh from his father from Saad from Ibne Isa from Ibne Abi Umair from Ibne Muskan from Bishr Kunnasi from Abu Khalid Kabuli says that Imam Ali Ibne Husain (a.s.) said to me:

"O Abu Khalid, mischief shall come like strips of nightly shadow. No one will be saved but the one from whom Allah has taken His covenant. They are the light of guidance and the sources of knowledge.

Allah will save them from every dark mischief. As if I see your Awaited Patron has risen over your Najaf on the outskirts of the Kufa with three hundred and ten and some odd men. Jibraeel is on his right and Mikaeel is on his left. Israfeel is in his front. The standard of the Messenger of Allah (s.a.w.s.) is with him, which he has unfolded. He throws no nation down with it, but Allah, the Exalted, destroys them."

10

Chapter Ten: Narrations from Imam Muhammad Baqir (a.s.)

ابْنُ الْمُتَوَكِّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ وَ مُحَمَّدِ بْنِ سِنَانٍ مَعاً عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي يَا أَبَا الْجَارُودِ إِذَا دَارَ الْفَلَكُ وَ قَالَ النَّاسُ مَاتَ الْقَائِمُ أَوْ هَلَكَ بِأَيِّ وَادٍ سَلَكَ وَ قَالَ الطَّالِبُ أَنَّى يَكُونُ ذَلِكَ وَ قَدْ بُلِيَتْ عِظَامُهُ فَعِنْدَ ذَلِكَ فَارْجُوهُ فَإِذَا سَمِعْتُمْ بِهِ فَأْتُوهُ وَ لَوْ حَبْواً عَلَى الثَّلْجِ

1- ***Ikmaaluddin:*** Shaykh Saduq (r.a.) has narrated from Ibne Mutawakkil from Ali from his father from Abdullah bin Hammad and Muhammad bin Sinan together from Abul Jarud that he said:

Imam Muhammad Baqir (a.s.) said to me "O Abu Jarud, when ages pass and people say the Qaim has died or perished or gone to some valley, and the seeker says, When is this going to happen while his bones have decayed? At that time expect him. And when you hear from him, come to him even if you have to crawl on ice."

2- ***Ikmaaluddin:*** It is narrated from Ibne Walid from Saffar from Muhammad bin Isa and Ibne Abil Khattab and Haitham Nahdi together from Ibne Mahbub from Ibne Raab from Abu Hamza Thumali that he said:

I heard Imam Muhammad Baqir (a.s.) say, "The nearest of the people to Allah, the Exalted, and their most knowledgeable and their most compassionate to the populace is Muhammad and the Imams, bliss of Allah be for them all. Enter where they enter and separate whoever they separate

from. I mean Husain and his progeny by that. Righteousness is in them and they are the successors and from them are the Imams.

Wherever you see them, follow them. If a time comes one day that you do not see anyone of them, seek help from Allah and contemplate on the tradition you are on and follow it, and love whom you love, and disdain whom you disdain. How soon is the relief coming to you!"

3- ***Ikmaaluddin:*** It is narrated from Abdul Wahid bin Muhammad from Abu Amr Laithi from Muhammad bin Masud from Jibraeel bin Ahmad from Musa bin Ja'far bin Wahab Baghdadi and Yaqub Bin Yazid from Sulaiman bin Hasan from Saad bin Abi Khalaf from Maruf bin Kharbudh that he said:

I said to Imam Muhammad Baqir (a.s.): "Tell me about yourselves." He said: "We are the like of stars. When star sets, another star of peace and security, harmony and tranquility, leisure and openings rises. So until the Children of Abdul Muttalib are equal and distinction remains amongst them, Allah, the Exalted, will manifest your Patron. So praise Allah, the Exalted. And He will give him a choice between the easy and the difficult." I asked, "May I be your ransom, which will he choose?" He sat, "He will choose the difficult over the easy."

The author says: Sa'b wa al-Dhahul (Humble and intractable) are qualities of riding beasts.

4- ***Ikmaaluddin:*** It is narrated through the same chains of narrators from Muhammad bin Masud from Nasr bin Sabbah from Ja'far bin Sahal from Abu Abdullah brother of Abdullah Kabuli from Qabusi from Nadhr bin Sindi from Khalil bin Amr from Ali bin Husain Fazari from Ibrahim bin Atiyya from Umme Hani Thaqafiyya that she says:

I came in a morning to my master Muhammad Ibne Ali Imam Baqir (a.s.) and said to him, "My master, a verse from the Book of Allah, the Exalted, has struck my heart and has troubled me and taken away my nights' sleep."

He said: "Ask O Umme Hani." I said: "The saying of Allah, the Exalted:

فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ

"But nay! I swear by the stars, that run their course (and) hide themselves..." (Surah Takwir 81:15-16)

He said: "Yes, the subject you asked me about, O Umme Hani, is someone who will be born in the last period of time and he is the Mahdi and from this House. There will be a perplexity and occultation about him in which nations will go astray and nations will remain on guidance. Blessed be you if you see his time! Blessed be anyone who sees his time!"

5- ***Ikmaaluddin:*** It is narrated from Muzaffar Alawi from Ibne Ayyashi from his father from Abul Qasim from Ahmad Dahan from Qasim bin Hamza from Ibne Abu Umair from Abu Ismail Sarraj from Khaithama Jofi from Abu Ayyub Makhzumi that he said:

Imam Muhammad Baqir (a.s.) mentioned the conduct of the Rightly Guided Caliphs and when he reached their last one he said: "The Twelfth is the one behind whom Isa Ibne Maryam (a.s.) will pray. You must uphold his conduct and the Noble Quran."

6- ***Ghaibat Nomani:*** It is narrated from Salama bin Muhammad from Ahmad bin Dawood from Ahmad bin Hasan from Imran bin Hajjaj from Ibne Abi Najran from Ibne Abu Umair from Muhammad bin Ishaq from Usaid bin Thalaba from Umme Hani that she says:

I asked Imam Muhammad Baqir (a.s.), "What is the meaning of Allah's word, Nay. I swear by the Star?" He said: "O Umme Hani, an Imam who on the year two hundred and sixty hides himself until his whereabouts is not known to the people. Then he will appear like a blazing meteor in a dark night. If you should see that time, your heart will find solace."

7- ***Ghaibat Nomani:*** Kulaini has narrated from Ali from his father from Hannan bin Sudair from Maruf bin Kharbudh that he said: Imam Muhammad Baqir (a.s.) said:

"Your stars are like the stars of the heavens. Whenever a star sets, another star rises. So when you point with your fingers and make gestures with your eyebrows, Allah will hide your stars from you. Bani Hashim will be equal without any distinction amongst them from one another. Then your star will rise, so praise your Lord."

8- ***Ghaibat Nomani:*** It is narrated from Muhammad bin Hamam through his chains from Abdullah Ibne Ata that he said:

I asked Imam Muhammad Baqir (a.s.), "Your Shia are many in Iraq and there is no one, by Allah, in your household like you. So why do not you uprise?" He said: "O Abdullah Ibne Ata', you have began lending your ears to

the fools. No, by Allah, I am not your Awaited Patron." I asked him, "Then who is our Awaited Patron?" He said: "Look who does Allah hide his birth from the people, he is your Awaited Patron. There is no one of us who is pointed at with fingers or hinted by tongues except that he dies because of being under wrath or because of other causes."

9- ***Ghaibat Nomani:*** It is narrated from Muhammad bin Hamam from Ja'far bin Muhammad bin Malik from Ibad bin Yaqub from Yahya bin Yala from Abu Maryam Ansari from Abdullah Ibne Ata that he said:

I said to Imam Muhammad Baqir (a.s.), "Tell me about the Qaim." He said: "By Allah, he is neither me, nor the one towards whom you stretch your necks. His birth will not be known." "What is his conduct according to?" I asked. He said: "He will act according to what the Messenger of Allah (s.a.w.s.) has acted, invalidating the past and looking forward."

10- ***Ghaibat Nomani:*** It is narrated from Ali bin Ahmad from Abdullah bin Musa from Ibne Abil Khattab from Muhammad bin Sinan from Abul Jarud that he said:

I heard Imam Muhammad Baqir (a.s.) say, "Times shall come and go until Allah sends for this enterprise someone you do not know that he has been created."

11- ***Ghaibat Nomani:*** It is narrated from Muhammad bin Hamam from Fazari from Ibne Abil Khattab from Himyari from Ibne Isa together from Muhammad bin Sinan from Abul Jarud that Abu Ja'far (a.s.) said:

"You will continue to stretch your necks to a man of ours, saying He is the one, and Allah takes him away; until Allah sends a man for this affair whom you do not know if he is born or not, has he been created or not."

12- ***Ghaibat Nomani:*** It is narrated from Ali bin Husain from Muhammad Attar from Muhammad bin Hasan Raazi from Muhammad bin Ali Kufi from Muhammad bin Sinan from Yahya bin Muthanna from Ibne Bukair from Hakam from Imam Muhammad Baqir (a.s.) that he said:

"As if I see you, you climb up and do not find anyone and return and do not find anyone."

13- ***Ghaibat Nomani:*** Shaykh Mufeed has narrated from Ali bin Husain from Muhammad bin Yahya from Muhammad bin Hasan from Muhammad bin Ali from

Ibrahim bin Muhammad from Muhammad bin Isa from Abdur Razzaq from Muhammad bin Sinan from Fudhail Rassan from Abu Hamzah Thumali that he said:

I was with Imam Muhammad Baqir (a.s.) one day. When everyone had dispersed, he said to me, "O Abu Hamzah, one of the destined events that must happen is the rise of our Qaim. Whoever doubts in what I say, will meet Allah disbelieving in Him." Then he said: "My parents be the ransom of the one who is named by my name and bears my patronymic, the seventh after me. My father be the ransom of the one who will fill the earth with equity and justice, as it will be replete with oppression and injustice.

O Abu Hamzah, whoever sees him and submits to him through the submission for Muhammad and Ali, I give him a solemn promise of Paradise. And whoever does not submit, verily Allah has made Paradise forbidden for him and his abode is the Fire and bad a place it is for the oppressors.

Then he said: The following verse of Quran clarifies our stand:

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ

"Surely the number of months with Allah is twelve months in Allah's ordinance..." (Surah Taubah 9:36)

14- ***Al-Kafi***: It is narrated from some persons from Ibne Isa from Ali bin Hakam from Zaid Abul Hasan from Hakam bin Abu Naeem that he said:

I came to Imam Muhammad Baqir (a.s.) when he was in Medina. I said to him, "I have taken a vow between the Rukn and the Maqam that when I meet you, I will not go away from Medina until I know whether you are the Qaim of Aale Muhammad (a.s.) or not." He did not answer me anything. I stayed for thirty days. Then he met me on a road and said: "O Hakam, you are still here?" I said: "I told you about the vow I have taken by Allah and you did not order me to do anything, nor did you forbid me from anything. And you did not give me an answer." He said: "Come to me in the morning at my house." I went to him in the morning. He said: "Ask what you need." I said: "I have vowed with Allah of alms and fasting and charity between the Rukn and the Maqam, that if I meet you I will not exit Medina until I know whether you are the Qaim (Establisher) of Aale Muhammad (a.s.). If you are, I will stay and be at your guard; and if you are not, I would go in the lands in search of livelihood." He said: "O Hakam, we are all Establishers of the Order of Allah." I said: "Then are you the Mahdi (the Guide)'?" He said: "We all guide

to Allah." "Are you the one with the sword'?" "Each one of us is with the sword and heir of the sword." "Then are you the one who will kill the enemies of God, and is it through you that the friends of Allah will be victorious, and is it through you that the religion of Allah will manifest'?" "O Hakam," he said: "how can I be that and I have reached forty-five years of age. The awaited Patron of that Enterprise is closer to breastfeeding than me and lighter on the back of a courser."

11

Chapter Eleven: Narrations of Imam Ja'far Sadiq (a.s.)

أَبِي عَنِ الْحِمْيَرِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ فَضَالَةَ عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي الْقَائِمِ سُنَّةً مِنْ يُوسُفَ قُلْتُ كَأَنَّكَ تَذْكُرُ حَيْرَةً أَوْ غَيْبَةً قَالَ لِي وَ مَا تُنْكِرُ مِنْ هَذَا هَذِهِ الْأُمَّةُ أَشْبَاهُ الْخَنَازِيرِ إِنَّ إِخْوَةَ يُوسُفَ كَانُوا أَسْبَاطاً أَوْلَادَ أَنْبِيَاءَ تَاجَرُوا يُوسُفَ وَ بَايَعُوهُ وَ خَاطَبُوهُ وَ هُمْ إِخْوَتُهُ وَ هُوَ أَخُوهُمْ فَلَمْ يَعْرِفُوهُ حَتَّى قَالَ لَهُمْ يُوسُفُ ع أَنَا يُوسُفُ فَمَا تُنْكِرُ هَذِهِ الْأُمَّةُ الْمَلْعُونَةُ أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ فِي وَقْتٍ مِنَ الْأَوْقَاتِ يُرِيدُ أَنْ يَسْتُرَ حُجَّتَهُ لَقَدْ كَانَ يُوسُفُ إِلَيْهِ مُلْكُ مِصْرَ وَ كَانَ بَيْنَهُ وَ بَيْنَ وَالِدِهِ مَسِيرَةُ ثَمَانِيَةَ عَشَرَ يَوْماً فَلَوْ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَرِّفَ مَكَانَهُ لَقَدَرَ عَلَى ذَلِكَ وَ اللَّهِ لَقَدْ سَارَ يَعْقُوبُ وَ وُلْدُهُ عِنْدَ الْبِشَارَةِ تِسْعَةَ أَيَّامٍ مِنْ بَدْوِهِمْ إِلَى مِصْرَ وَ مَا تُنْكِرُ هَذِهِ الْأُمَّةُ أَنْ يَكُونَ اللَّهُ يَفْعَلُ بِحُجَّتِهِ مَا فَعَلَ بِيُوسُفَ أَنْ يَكُونَ يَسِيرُ فِي أَسْوَاقِهِمْ وَ يَطَأُ بُسُطَهُمْ وَ هُمْ لَا يَعْرِفُونَهُ حَتَّى يَأْذَنَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَرِّفَهُمْ نَفْسَهُ كَمَا أَذِنَ لِيُوسُفَ حِينَ قَالَ هَلْ عَلِمْتُمْ ما فَعَلْتُمْ بِيُوسُفَ وَ أَخِيهِ إِذْ أَنْتُمْ جاهِلُونَ قالُوا أَ إِنَّكَ لَأَنْتَ يُوسُفُ قالَ أَنَا يُوسُفُ وَ هذا أَخِي

1- ***Ikmaaluddin:*** Shaykh Saduq (r.a.) in *Ikmaaluddin* and *Ilalush Sharai* has narrated from his father from Himyari from Ahmad bin Hilal from Ibne Abu Najran from Faddala from Sudair that he said:

I heard Imam Ja'far Sadiq (a.s.) say, "There is a sign from Yusuf in the Qaim." I said: "It seems as you are mentioning the perplexity or the occultation." He said: "What of this does this nation deny? They are the likes of swine, whereas brothers of Yusuf were heirs and children of apostles, yet they traded and sold Yusuf. They addressed him, being his brothers and he being their brother, yet did not recognize him; so Yusuf said to them, I am Yusuf.

So what is this accursed nation denying that Allah, the Exalted, in a certain time from times may desire to hide his Hujjah? Yusuf had the kingdom of Egypt and there was between him and his father the journey of eighteen days. If Allah, the Exalted, had desired to let his father know his place, He could have done that.

By Allah, Yaqub and his sons journeyed, when they were given the glad tidings, for nine days from the beginning of their journey until Egypt. What is this Ummah denying that God would do to His Hujjah what He did to Yusuf, that he would walk in their markets and step on their grounds while they do not recognize him until Allah, the Exalted, identifies him to them, as He permitted Yusuf when he said:

قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَاهِلُونَ {٨٩} قَالُواْ أَإِنَّكَ لَأَنتَ يُوسُفُ قَالَ أَنَاْ يُوسُفُ وَهَـذَا أَخِي

"He said: Do you know how you treated Yusuf and his brother when you were ignorant? They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother..." (Surah Yusuf 12:89-90)

2- ***Ilalush Sharai:*** Shaykh Saduq has narrated from Muzaffar Alawi from Ibne Ayyashi and Haider bin Muhammad Samarqandi together from Ayyashi from Jibraeel bin Ahmad from Musa bin Ja'far Baghdadi from Hasan bin Muhammad Sairafi from Hannan bin Sudair from his father, Sudair that Imam Ja'far Sadiq (a.s.) said:

"Our Qaim has an occultation the duration of which is lengthy." I said: "Why is that so, O son of Allah's Messenger?" He said: "Allah, the Exalted, disdains to have the traditions of the occultations of apostles not proceed in him. O Sudair, he must complete the duration of their occultations. Allah, the Exalted, says: ***You shall surely enter a stage after another stage.*** It means you will tread on the traditions of the nations before you."

3- ***Amali Saduq:*** It is narrated from Ibne Mutawakkil from Ali from his father from Ibne Abi Umair that Imam Ja'far Sadiq (a.s.) recited the following about Imam Zamana (a.s.):

For every nation is a rule which they await

Our governance in the last period of time will come

4- ***Ikmaaluddin:*** It is narrated from Ibne Idris from his father from Ayyub bin Nuh from Muhammad bin Sinan from Safwan bin Mahran from Imam Ja'far Sadiq that he said:

"Someone who professes faith in all Imams yet denies the Mahdi is like one who professes faith in all apostles yet denies the Prophethood of Muhammad (a.s.)." He was asked, "O son of Allah's Messenger (a.s.) which one of your sons will the Mahdi be from?" He said: "He is the fifth from the sons of the seventh. His person will be invisible to you and you will be prohibited from mentioning his name."

In that book the same report is quoted through another chain also.

5- ***Ikmaaluddin:*** Shaykh Saduq (a.r.) has narrated from his father and Ibne Walid together from Saad from Hasan bin Ali Zaituni from Muhammad bin Ahmad bin Abu Qatadah from Ahmad bin Hilal from Umayyah bin Ali from Abu Haitham Ibne Abu Hayya from Imam Ja'far Sadiq (a.s.) that he said:

"When three names, Muhammad, Ali and Hasan gather in consecution, the fourth one will be the Qaim (a.s.)."

6- ***Ikmaaluddin:*** It is also narrated from Taliqani from Muhammad bin Hamam from Ahmad bin Mabandad from Ahmad bin Hilal from Umayyah bin Ali Qaisi from Abi Haitham Tamimi from Imam Ja'far Sadiq (a.s.) that he said:

"When three names, Muhammad, Ali and Hasan gather in consecution, the fourth one will be their Qaim (a.s.)."

7- ***Ikmaaluddin:*** Shaykh Saduq has narrated from Daqqaq from Asadi from Nakhai from Naufili from Mufaddal Ibne Umar that:

I came to Imam Ja'far Sadiq (a.s.) and said: "My master, I wish that you confide in us about the heir after you." He said: "O Mufaddal, the Imam after me is my son Musa and the Awaited successor is M-H-M-D Ibne Hasan Ibne Ali Ibne Muhammad Ibne Ali Ibne Musa."

8- ***Ikmaaluddin:*** It is narrated from Ali bin Abdullah bin Ahmad from his father from Muhammad bin Khalaf from Muhammad bin Sinan and Abu Ali Raazi together from Ibrahim Karkhi that:

I came to Imam Ja'far Sadiq (a.s.) and I was sitting there when Imam Musa Ibne Ja'far (a.s.), who was then a boy, entered. I stood before him and kissed him and sat down. Imam Ja'far Sadiq (a.s.) said: "O Ibrahim, behold, he is your Patron after me. Behold, a nation will perish in him and the rest will be blessed. May Allah curse his murderer and increase the chastisement on his soul.

Behold, Allah will bring forth from my seed the best of the people of the earth in his time, called by the name of his grandfather, the heir of his knowledge and rules and excellences, the treasure trove of Imamate and the summit of wisdom. The tyrant from the sons of so-and-so will kill him out of jealously after novel wonders. However, Allah accomplishes His purpose, even though the polytheists may disdain so.

Allah will bring forth from his seed the completion of the twelve guides that Allah has distinguished them by His dignity and has settled them in the abode of His sanctity. A man professing faith in the Twelfth of them is the like of a swordsman in front of the Messenger of Allah (s.a.w.s.) defending him."

The narrator says: A man from the allies of the Umayyads entered and the conversation was disrupted. I went to Imam Ja'far Sadiq (a.s.) eleven times hoping that he would complete the discourse, but it was not to happen. When it was the eve of the next year, I came to him as he was sitting. He said: "O Ibrahim, the Reliever of the pains of the Shia will come after severe hardships, long trials and anxiety and fear. Bliss for the one who will see that time. This is sufficient for you, O Ibrahim." I returned with nothing more gratifying to my heart and more pleasing to my soul than this.

9- ***Ikmaaluddin:*** It is narrated from Ibne Idris from his father from Muhammad bin Husain bin Zaid from Hasan bin Musa from Ali bin Samaa from Ali bin Hasan bin Rabat from his father from Mufaddal that:

Imam Sadiq (a.s.) said: "Allah, the High, created fourteen lights fourteen thousand years before He created the creation. They are our spirits." He was asked, "O son of Allah's Messenger (a.s.) who are the fourteen?" He said: "Muhammad, Ali, Fatima, Hasan, Husain and the Imams from the progeny of

Husain (a.s.). Their last is the Qaim who will rise after his occultation and will kill Dajjal and will clean the earth from every oppression and injustice."

10- ***Ikmaaluddin:*** It is narrated from Hamadani from Ibne Uqdah from Abu Abdullah Asimi from Husain Ibne Qasim bin Ayyub from Hasan bin Muhammad bin Samaa from Thabit bin Sabbah from Abu Basir that he said:

I heard Imam Ja'far Sadiq (a.s.) say, "Ours are the Twelve Guides. Six have gone and six are remaining. Allah will place in the Sixth that which He loves."

11- ***Ikmaaluddin:*** It is narrated from Daqqaq from Asadi from Sahal from Ibne Mahbub from Abdul Aziz Abadi from Ibne Abi Yafur that he said:

Imam Sadiq (a.s.) said: "A person who professes faith in the Imams, my forefathers and my sons, yet denies the Mahdi from my sons, is like one who professes faith in all apostles, peace be with them, yet denies Muhammad (a.s.) his apostleship." I said: "My master, and who is the Mahdi from your progeny?" He said: "The fifth from the sons of the seventh. His person will hide from you and it will not be permissible for you to mention him by his name."

12- ***Ikmaaluddin:*** It is narrated from Attar from his father from Ibne Hashim from Ibne Abi Umair from Safwan Jammal that Imam Sadiq (a.s.) said:

"Behold, by Allah, your Mahdi will disappear from you until your ignorant individuals would say, 'Allah does not have any need in Aale Muhammad (a.s.).' Then he will come like a blazing meteor. He will fill the earth with justice and equity as it will be full of injustice and oppression."

13- ***Ikmaaluddin:*** It is narrated from Ibne Abdus from Ibne Qutaibah from Hamadan bin Sulaiman from Ibne Yazi from Hannan Sarraj from Sayyid bin Muhammad Himyari that:

I said to Imam Sadiq (a.s.), "O son of Allah's Messenger, traditions have been related to us from your forefathers, peace be unto them, with regard to the occultation and the confirmation of its occurrence. Please inform me who is it going to happen to?" He said: "It will happen to the sixth from my sons, the Twelfth from the Imams of guidance after the Messenger of Allah (s.a.w.s.), the first of whom is Amirul Momineen Ali Ibne Abi Talib (a.s.) and their last is the Riser with the Truth, the Cherished Redeemer of Allah on His earth, the Master of the Age and the vicegerent of the All-Merciful. By Allah,

even if he should remain in his occultation as long as Nuh remained in his people, he will not go from the world until he appears and fills the earth with equity and justice, as it will be replete with injustice and oppression."

14- ***Ikmaaluddin:*** It is narrated from Ibne Mutawakkil from Ali bin Ibrahim from Muhammad bin Isa from Salih bin Muhammad from Hani Tamr that Imam Ja'far Sadiq (a.s.) said:

"The Patron of this Affair will have a disappearance. So the servant should fear Allah and cling on to his religion."

15- ***Ikmaaluddin:*** It is narrated from Daqqaq from Asadi from Nakhai from Naufili from Ibne Bataini from his father from Abu Basir that:

I heard Imam Ja'far Sadiq (a.s.) say, "The customs the apostles went through in terms of their disappearances will materialize in the Qaim of us, the Ahle Bayt in the precise and same manner."

Abu Basir says, I said to him, "O son of Allah's Messenger, and who is the Qaim of you Ahle Bayt?" He said: "O Abu Basir, he is the fifth from the sons of my son Musa. He is the son of the mistress of slave girls.

He will have an occultation in which invalidators will doubt. Then Allah, the Exalted, will manifest him and will conquer on his hands the easts of the earth and its wests. Ruhallah Isa Ibne Maryam (a.s.) will come down and pray behind him. The earth will shine with the illumination of its Lord. There will be no spot on earth on which a deity other than Allah, the Exalted, is worshipped, and the religion entirely will be for Allah, even if the infidels may dislike this.

16- ***Ghaibat Tusi:*** It is narrated from a group from Bazufari from Ahmad bin Idris from Ibne Qutaibah from Fadhl from Ibne Abi Najran from Safwan from Abu Ayyub from Abu Basir that he said:

Imam Ja'far Sadiq (a.s.) said: "If you hear of a disappearance with regard to your Patron, do not reject it."

17- ***Ghaibat Tusi:*** It is narrated from Ahmad bin Idris from Ali bin Fadhl from Ahmad bin Uthman from Ahmad bin Rizq from Yahya bin Alaa Raazi that he said:

I heard Imam Ja'far Sadiq (a.s.) say, "Allah will bring forth in this Ummah a man who belongs to me and I belong to him. Allah will drive the

blessings of the heavens and the earth through him. The heavens will rain down its drops; and the earth will grow out its seeds: and its beasts and brutes will live in harmony; and it will be full of equity and justice, as it had been replete with oppression and injustice. He will put so many on the sword that the ignorant will say, 'If he was from the progeny of Muhammad, he would be merciful."

18- ***Ghaibat Nomani:*** It is narrated from Muhammad bin Hamam from Ahmad bin Mabandad from Muhammad bin Sinan from Kahili from Imam Ja'far Sadiq (a.s.) that he said:

"Be nice to each other, do kindness to one another, and have compassion to one another. I swear by the One Who split the seed and created the people, a time will come to you when no one of you will find a place for his dinar and dirham to spend, for the lack of need of all the people with the blessing of Allah and the blessing of his Wali" I asked: "When will that happen?"

He said: "This will happen when you miss your Imam and you will continue to remain in that state until he rises over you the way the sun rises. Wherever you may be, beware of doubt and suspicion! Reject doubts from your hearts. You have been warned so abstain. I beseech Allah for your success and your guidance."

19- ***Ghaibat Nomani:*** It is narrated from Abdul Wahid bin Abdullah from Ahmad bin Muhammad bin Rabah from Ahmad Ibne Ali Himyari from Husain bin Ayyub from Abdul Karim Khathami from Muhammad bin Isaam from Mufaddal bin Umar that he said:

I was sitting with Imam Ja'far Sadiq (a.s.) in his sitting room and there were other people with me as well. He said to us, "Take care not to mention him by name," meaning the Qaim (a.s.) and I was seeing he meant to say this to the others. Then he said to me, "O Abu Abdullah, beware not to mention him by name. By Allah, he will disappear for years. He will be forgotten until it will be said: He is dead, perished or gone to some valley. The eyes of the believers will shed tears over him and they will be turned over like a ship is turned over by the waves of the sea and no one will be saved except the one from whom Allah has taken covenant and has inscribed faith in his heart and has endorsed him with a spirit from Himself.

Twelve bewildering standards will be raised; not known which is from whom." Mufaddal Ibne Umar says: I cried. He said to me, "Why are you crying." "May I be your ransom," said I, "how would I not cry while you are

saying twelve bewildering standards will raised not known which is one from whom?" He eyed towards the window in the room from which the sun was shining into his sitting room. He said: "Is this sun luminous?" I said: "Yes." He said: "By Allah, our position will be more luminous (obvious) than that."

20- ***Ghaibat Nomani:*** It is narrated from Muhammad bin Hamam from Hameed bin Ziyad from Hasan bin Muhammad bin Samaa from Ahmad bin Hasan Mithami from Zaid bin Qudamah from some of his people from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim rises, people will say, How could this be? Even his bones must have decayed. "

21- ***Ghaibat Nomani:*** It is narrated from Ali bin Husain from Muhammad bin Yahya from Muhammad bin Hasan Raazi from Muhammad bin Ali Kufi from Yunus bin Yaqub from Mufaddal bin Umar that:

I asked Imam Ja'far Sadiq (a.s.), "What is the sign of the Qaim?" He said: "When times pass much and it is said: He is dead, perished gone to some valley." I asked: "May I be your ransom, "Then what will happen?" He said: "He will not appear but with the sword."

22- ***Ghaibat Nomani:*** It is narrated from Uqdah from Qasim bin Muhammad bin Husain bin Hazim from Abdullah bin Hisham Nashiri from Abdullah bin Jabla from Fudhail Saigh from Muhammad bin Muslim that Imam Ja'far Sadiq (a.s.) said:

"When people lose the Imam, they will remain for ages not knowing one thing from other. Then Allah will manifest their Master to them."

23- ***Ghaibat Nomani:*** It is narrated from Ali bin Ahmad from Abdullah bin Musa from Hasan bin Muawiyah from Ibne Mahbub from Khallad bin Qassar that Imam Ja'far Sadiq (a.s.) was asked:

"Has the Qaim been born?" He said: "No. If I lived in his times, I would serve him for all days of my life."

24- ***Iqbalul Amaal:*** Sayyid Ibne Tawus has narrated through his chains from Abu Ja'far Tusi from a group from Talakbari from Ibne Hamam from Jamil from Qasim bin Ismail from Ahmad bin Rabah from Abu Faraj Aban bin Muhammad alias Sindi that:

Imam Ja'far Sadiq (a.s.) was in Hajj in the year in which he stepped under the Mizab (water-spout at Kaaba). As he was praying, Abdullah Ibne Hasan was on his right, Hasan Ibne Hasan on his left, and Ja'far Ibne Hasan was behind him. Ibad Ibne Kathir Basri came and said: "O Aba Abdullah." The Imam remained silent until he had said it three times. Then he said to the Imam, "O Ja'far." The Imam said: "Say what you want to say, O Abu Kathir."

"I have found in a book of mine the knowledge of this structure," he said. "A man will destroy it stone by stone." The Imam said: "Your book has lied, O Abu Kathir. On the contrary, I see, by Allah, the man with yellow steps, injured on the legs, big in the abdomen, thin in the neck, thick in the head, over this Rukn," and he pointed to the Yemeni Rukn, "prohibiting the people from circumambulating as they are intimidated by him. Then Allah will send a man from me," and he pointed to his chest. "He will kill him like the killing of the Ad and Thamud and Firon, the lord of the spikes." At that point, Abdullah Ibne Hasan said: "By Allah, Abu Abdullah has spoken the truth." They all endorsed his veracity then.

It is narrated from the handwriting of Shaheed Awwal (a.s.) on the authority of Abul Walid from Imam Ja'far Sadiq (a.s.) with regard to the statement qad qamat ai-salah, "The rise of the Qaim (a.s.) has been implied by this."

25- ***Muqtadhib:*** It is narrated from Muhammad bin Ja'far Admi and Ibne Ghalib Hafiz from Ahmad bin Ubaid bin Nasih from Husain bin Alwan from Hamam bin Harith from Wahab Ibne Munabbah that:

Musa (a.s.) looked on the night of the Conversation at every tree and at every stone and plant at Mount Tur. They were all speaking the remembrance of Muhammad and his Twelve Heirs after him. Musa said: "My Lord, I do not see anything You have created but it speaks the names of Muhammad and his Twelve Heirs. What is their position before you?" "O son of Imran," came the reply, "I created them before the creation of the lights and placed them in the treasure trove of My sanctity, as they are nourished in the garden of My will and breathed from the spirit of My majesty and observed the horizons of My Kingdom, until I desired My will and implemented my rule and measure. O son of Imran, I have given them a promotion so I will adorn My Gardens through them. O son of Imran adhere to their remembrance, for they are the treasures of My knowledge, coffers of My wisdom, and springs of My illumination." Husain Ibne Alawan says, I mentioned this to Ja'far Ibne Muhammad (a.s.). He said: "That is correct. They are the Twelve from Aale Muhammad (a.s.): Ali, Hasan, Husain, Ali Ibne Husain, Muhammad Ibne Ali and the ones whom Allah desires". I said: "May I be your ransom, I beseech you to relate the truth to me." He said: "I, and this son of mine," pointing to his son, Musa, "and the fifth from his sons, whose person will disappear and mentioning his name will not be permissible."

12

Chapter Twelve: Narrations of Imam Musa Kazim (a.s.)

أَبِي عَنْ سَعْدٍ عَنِ الْحَسَنِ بْنِ عِيسَى بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ جَدِّهِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ إِذَا فُقِدَ الْخَامِسُ مِنْ وُلْدِ السَّابِعِ فَاللَّهَ اللَّهَ فِي أَدْيَانِكُمْ لَا يُزِيلُكُمْ أَحَدٌ عَنْهَا يَا بُنَيَّ إِنَّهُ لَا بُدَّ لِصَاحِبِ هَذَا الْأَمْرِ مِنْ غَيْبَةٍ حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ مَنْ كَانَ يَقُولُ بِهِ إِنَّمَا هِيَ مِحْنَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ امْتَحَنَ بِهَا خَلْقَهُ وَ لَوْ عَلِمَ آبَاؤُكُمْ وَ أَجْدَادُكُمْ دِيناً أَصَحَّ مِنْ هَذَا لَاتَّبَعُوهُ فَقُلْتُ يَا سَيِّدِي مَنِ الْخَامِسُ مِنْ وُلْدِ السَّابِعِ قَالَ يَا بُنَيَّ عُقُولُكُمْ تَصْغُرُ عَنْ هَذَا وَ أَحْلَامُكُمْ تَضِيقُ عَنْ حَمْلِهِ وَ لَكِنْ إِنْ تَعِيشُوا فَسَوْفَ تُدْرِكُونَهُ

1- ***Ilalush Sharai:*** Shaykh Saduq has narrated from his father from Saad from Hasan bin Isa bin Muhammad bin Ali bin Ja'far from his grandfather Muhammad from Ali bin Ja'far from his brother, Imam Musa Ibne Ja'far (a.s.) that he said:

"When the fifth from the sons of the seventh disappears, then by Allah, by Allah, watch your religiosity. Do not allow anyone to remove it from you. O my dear son, it is necessary for the Patron of this Enterprise to disappear until many who believe in this matter turn away from it. It will be a trial from Allah, by which He will try His creation. If your fathers and grandfathers knew a creed better than this, they would have followed it."

I said: "My master, who is the fifth from the sons of the seventh?" He said: "O my son, your intelligence is beneath understanding him and your dreams are narrower than to carry it. However, if you live, you will see him."

In *Ikmaaluddin, Ghaibat Tusi, Ghaibat Nomani* and *Kifayatul Athar* this report is narrated through other chains of narrators as well.

2- *Ikmaaluddin:* Shaykh Saduq has narrated from Hamadani from Ali from his father from Muhammad bin Ziyad Azdi that:

I asked my master Musa Ibne Ja'far (a.s.) about the holy Divine verse: And He has lavished His favors on you, explicit and hidden. He said: "The explicit favor is the manifest Imam and the hidden one is the hidden Imam." I asked him, "Is there someone in the Imams who will disappear?" He said: "Yes. His person will disappear from the eyes of the people and his remembrance will not disappear from the hearts of the believers. He is the Twelfth of us. Allah will facilitate every difficult task for him and will abase every hardship for him. He will reveal the treasures of the earth for him, proximate every far for him, destroy every tyrant through him and kill the rebellious Satan on his hands.

That is the son of the mistress of the slave girls, whose birth will be hidden from the people, and mentioning him by his name will not be permissible for them until Allah manifests him and fills the earth through him with equity and justice, as it will be replete with injustice and oppression." Shaykh Saduq (r.a.) says, "I have not heard this narration from anyone except Ahmad Ibne Ziyad Hamadani on my return from Hajj. He was a trustworthy, religious and a knowledgeable man.

This report is also mentioned in *Kifayatul Athar* through another chain of narrators.

3- *Ikmaaluddin:* Shaykh Saduq (r.a.) has quoted from his father from Saad from Khashab from Abbas bin Amir that:

I heard Imam Musa bin Ja'far (a.s.) say, "People will say, the Master of this Affair has not been born yet."

4- *Ikmaaluddin:* It is narrated from Hamadani from Ali bin Ibrahim from Muhammad bin Khalid from Ali bin Hisan from Dawood bin Kathir that he said:

I asked Imam Musa Kazim (a.s.) about the Master of this Affair. He said: "He is the castaway, the loner, away from his home, hidden from his family, the son of an un-avenged father."

5- ***Ikmaaluddin:*** It is narrated from the father of Shaykh Saduq from Saad from Ibne Isa from Bajali from Muawiyah bin Wahab and Abi Qatadah Ali bin Muhammad from Ali bin Ja'far from his brother, Imam Musa Kazim (a.s.) that:

I asked him, "What is the interpretation of the word of Allah, the Exalted:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا

"Say, 'Have you thought? If in the morning your water should have disappeared into the earth, then who would bring you running water?" (Surah Mulk 67:30)

He said: "When you lose your Imam and do not see him, what are you going to do?"

6- ***Ikmaaluddin:*** It is narrated from Hamadani from Ali from his father from Salih bin Sindi from Yunus Ibne Abdur Rahman that: I came to Imam Musa Kazim (a.s.) and asked:

"O son of Allah's Messenger, are you the Qaim bil Haqq (The Establisher of the Truth)?" He said: "I am the Qaim bil Haqq, however, the Qaim who will clean the earth from the enemies of Allah and will fill it with equity, as it will be full of injustice, is the fifth from my sons.

He will have an occultation the length of which will be much due to his fear for his life. Many nations will apostatize in that period and the rest will remain steadfast." Then he said: "Bliss be for Shia, the adherers to our love during the occultation of our Qaim, who will remain steadfast on our adoration and detestation of our enemies. They are ours and we are theirs. They are pleased with us as Imams and we are pleased with them as Shia. Bliss be for them! They are, by Allah, with us in our rank on Judgment Day."

13

Chapter Thirteen: Narrations of Imam Ali bin Musa Reza (a.s.)

الطَّالَقَانِيُّ عَنِ ابْنِ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ الرِّضَا ع أَنَّهُ قَالَ كَأَنِّي بِالشِّيعَةِ عِنْدَ فَقْدِهِمُ الثَّالِثَ مِنْ وُلْدِي يَطْلُبُونَ الْمَرْعَى فَلَا يَجِدُونَهُ قُلْتُ لَهُ وَ لِمَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ لِأَنَّ إِمَامَهُمْ يَغِيبُ عَنْهُمْ فَقُلْتُ وَ لِمَ قَالَ لِئَلَّا يَكُونَ فِي عُنُقِهِ لِأَحَدٍ بَيْعَةٌ إِذَا قَامَ بِالسَّيْفِ

1- ***Ilalush Sharai*** **and** ***Uyun Akhbar Reza:*** Shaykh Saduq (r.a.) has narrated from Taliqani from Ibne Uqdah from Ali bin Hasan bin Fadhdhal from his father from Imam Reza (a.s.) that he said:

"As if I can see the Shia when they lose the third from my sons, they will be searching for the green pasture, but will not be finding it." I said to him, "Why so, O son of Allah's Messenger?" He said: "Because their Imam will disappear from them." I asked: "Why?" He said: "So there will not be any pledge of allegiance for anyone over his shoulders when he rises with the sword."

2- ***Uyun Akhbar Reza:*** Saduq (r.a.) has narrated from his father from Himyari from Ahmad bin Hilal from Ibne Mahbub that Imam Reza (a.s.) said:

"Definitely, there will occur the dumb, catastrophic mischief, in which every secret and close relation will be dropped. That will happen when the Shia will miss the third from my sons. The dwellers of the heavens and the earth, and every worthy and merited man, and every contrite and sorrowful person will cry for him." Then he said: "My parents be the ransom of the

namesake of my grandfather and my look-alike and the look-alike of Musa the son of Imran (a.s.). He is appareled in the garments of light, shining with rays of illumination of sanctity. How abundant worthy men of faith and how abundant sorrowful men of belief will be perplexed and grievous at the loss of that crystal spring.

As if I see them when in their utmost despair, they are being called by a call that is heard from faraway as it is heard from the near, a call that is a blessing for the faithful and a curse for the unbelievers."

3- *Ikmaaluddin:* A similar narration is mentioned in *Ikmaaluddin* from Saad from Ja'far Fazari from Ali bin Hasan bin Fadhdhal from Rayyan bin Sult except that in it he says:

"Inhabitants of the earth and the heavens mourn his death."

The author says: The statement: 'He is appareled in the garments of light' implies that he will shine with divine effulgence.

4- *Ikmaaluddin* and *Uyun Akhbar Reza:* It is narrated from Hamadani from Ali from his father from Harawi from Dibil Ibne Ali Khuzai that:

I recited my long poem to my master Imam Ali Ibne Musa Reza (a.s.), the beginning of which is,

Schools of verses empty of recitations

And the House of Revelation horrendously empty

When I reached to my verse:

The rise of an Imam who will definitely rise

And stand by the name of Allah and His blessings

He will make distinction between all rights and wrongs

And will proffer requital for charities and malevolence

Imam Reza (a.s.) cried very profusely and then raised his head and said to me, "O Khuzai, the Blessed Spirit has spoken on your tongues in these two verses. Do you know who this Imam is and when he will rise?" I said: "No, my master, except I have heard that an Imam of yours will rise and clean the earth from mischief and will fill the earth with equity as it will be full of

oppression." He said: "O Dibil, the Imam after me is my son Muhammad; after Muhammad his son Ali; after Ali his son Hasan; and after Hasan his son, Hujjah Qaim, the Awaited one during his occultation, and the one obeyed in his time of appearance.

Even if not more than one day should remain from the world, Allah will prolong that day so much that he will rise and fill the world with equity just as it will be full of injustice.

As for when it will happen, that is to describe its time, and my father has narrated to me through his forefathers through Amirul Momineen (a.s.) that the Messenger of Allah (s.a.w.s.) was asked, 'O Messenger of Allah, when is the Qaim from your progeny going to rise?' He said: 'His example is like the example of the Hour:

لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالأَرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً

"...none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden." (Surah Araaf 7:187)

In *Kifayatul Athar,* a similar traditional report is mentioned on the authority of Abu Salat Harwi.

5- ***Ikmaaluddin:*** It is narrated from Ibne Walid from Saffar from Ibne Yazid from Ayyub Ibne Nuh that:

I said to Imam Reza (a.s.), "We hope that you will be the Patron of this Affair and that may Allah, the Exalted, confer this to you without use of violence. You have been pledged allegiance to and coins have been minted on your name."

He said: "There is no one of us that letters come and go to him, is asked questions, pointed with fingers, and religious dues taken to, but he will be assassinated or he will die on his bed, until Allah, the Exalted, sends for this Order a man whose birth and place of growth will be hidden and he will not be hidden in his lineage."

6- ***Ikmaaluddin:*** It is narrated from Attar from his father from Ashari from Muhammad bin Hamadan from his uncle, Ahmad bin Zakariya that:

Imam Reza (a.s.) asked me, "Where is your house in Baghdad?" I said: "At Karkh." He said: "That is the safest of places. There has to happen the deaf catastrophic mischief in which every secret and close relation will be dropped. That will happen after the Shia will miss the third from my sons."

7- ***Ghaibat Nomani:*** It is narrated from Muhammad bin Hamam from Abdullah bin Ja'far from Yaqtini from Muhammad bin Abi Yaqub Balkhi that:

I heard Imam Reza (a.s.) say, "They will be tested through something that is severer and greater. They will be tested with a fetus in the abdomen of his mother and the suckling baby, until it is said that he has disappeared and that he is dead. They will say, 'There is no Imam.' However, even the Messenger of Allah (s.a.w.s.) disappeared, and many others and many others disappeared. And here I am, awaiting a death in the bed."

The author says: The Holy Prophet (s.a.w.s.) disappeared a number of times like when he stayed in the cave of Hira and three years in Sheb Abu Talib and three days in the Thawr Cave. And he was also concealed from the Meccans on his way from the cave to Medina. And it is possible that His Eminence has used the plural because prophets of Allah had gone into hiding many times but the narrator has quoted the singular as 'disappearance of the Holy Prophet (s.a.w.s.)'.

8- ***Ghaibat Nomani:*** It is narrated from Kulaini from Ali bin Muhammad from some of his associates from Ayyub bin Nuh from Imam Reza (a.s.) that he said:

"When your standard is raised from your behind, then expect the salvation from beneath your feet."

14

Chapter Fourteen: Narrations of Imam Muhammad Taqi (a.s.)

الدَّقَّاقُ عَنْ مُحَمَّدِ بْنِ هَارُونَ الرُّوَيَانِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ قَالَ دَخَلْتُ عَلَى سَيِّدِي مُحَمَّدِ بْنِ عَلِيٍّ ع وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنِ الْقَائِمِ أَ هُوَ الْمَهْدِيُّ أَوْ غَيْرُهُ فَابْتَدَأَنِي فَقَالَ يَا أَبَا الْقَاسِمِ إِنَّ الْقَائِمَ مِنَّا هُوَ الْمَهْدِيُّ الَّذِي يَجِبُ أَنْ يُنْتَظَرَ فِي غَيْبَتِهِ وَ يُطَاعَ فِي ظُهُورِهِ وَ هُوَ الثَّالِثُ مِنْ وُلْدِي وَ الَّذِي بَعَثَ مُحَمَّداً بِالنُّبُوَّةِ وَ خَصَّنَا بِالْإِمَامَةِ إِنَّهُ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَخْرُجَ فَيَمْلَأَ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مُلِئَتْ جَوْراً وَ ظُلْماً وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُصْلِحُ أَمْرَهُ فِي لَيْلَةٍ كَمَا أَصْلَحَ أَمْرَ كَلِيمِهِ مُوسَى ع لِيَقْتَبِسَ لِأَهْلِهِ نَاراً فَرَجَعَ وَ هُوَ رَسُولُ نَبِيٍّ ثُمَّ قَالَ ع أَفْضَلُ أَعْمَالِ شِيعَتِنَا انْتِظَارُ الْفَرَجِ

1- *Ikmaaluddin:* It is narrated from Daqqaq from Muhammad bin Harun Rauyani from Abdul Azeem Hasani that:

I came to my master, Imam Muhammad Taqi (a.s.) intending to ask him about the Qaim whether he is the Mahdi or someone else. However, he initiated the topic before I brought it up, saying, "O Abul Qasim, the Qaim is from us and he is the Mahdi. It is obligatory to wait for him in his occultation and to obey him in his appearance. He is the third from my sons. By the One Who sent Muhammad with Prophethood and distinguished us through Imamate, even if it does not remain from the world but a single day, Allah will prolong that day until he rises. He will fill the earth with equity and

justice, as it will be replete with injustice and oppression. Allah, the Exalted, will rectify his order in one night, as He rectified the order of His Converser Musa (a.s.) who went to fetch some fire for his family and returned a prophet, an apostle." Then he said: "The best action of our Shia is to wait for the reappearance."

2- ***Ghaibat Nomani:*** It is narrated from Muhammad bin Hamam from Ahmad bin Mabandad from Ahmad bin Hilal from Umayyah bin Ali Qaisi that he said:

I said to Imam Muhammad Taqi (a.s.), "Who is the Imam after you?" He said: "My son Ali, my son Ali." Then he lowered his head briefly in contemplation and then raised it and said: "There will be a considerable perplexity."

I said: "When it happens, to whom we should turn to?" He remained silent. Then he said: "Nowhere," and repeated it three times. I asked again. He said: "To the cities." I asked, "Which city?" He said: "This city of ours; and is there a Medina other than this?"

3- ***Ghaibat Nomani:*** It is narrated from Muhammad bin Hamam from Abi Abdullah Muhammad bin Hisham from Abu Saad Sahal bin Ziyad from Abdul Azeem that he heard Abu Ja'far Muhammad Ibne Ali Imam Reza (a.s.) say:

"When my son Ali dies, the light after him will come into view and then disappear. Woe is for the doubter and bliss is for the believer, who will run with his religion for refuge. Then after that there will be events in which forelocks would go grey and times will be very severe."

4- ***Kifayatul Athar:*** It is narrated from Abu Abdullah Khuzai from Asadi from Sahal from Abdul Azeem Hasani that: I said to Imam Muhammad Taqi (a.s.):

"I hope that you would be the Qaim from Ahle Bayt (a.s.), who will fill the earth with equity and justice as it will be replete with injustice and oppression." He said: "O Abul Qasim, there is no one of us but he is a Qaim with the order of Allah and guide to the religion of Allah.

However, I am not the Qaim through whom Allah will cleanse the earth from men of infidelity and rejection, and will fill it with equity and justice. He is the one whose birth will be hidden from the people and whose person will disappear from them and it will be unlawful to mention him by his name. He is the namesake of the Messenger of Allah and will bear his patronymic. He is the one for whom the earth will roll and every difficult task will be facilitated.

His companions, equal to the three hundred and thirteen fighters of Badr, will gather around him from distant locations of the earth. To this the word of Allah refers:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"...wherever you are, Allah will bring you all together, surely Allah has power over all things." (Surah Baqarah 2:148)

When this number of people of the earth will unite for him, his command will appear. When the covenant, which is ten thousand people, fulfills for him, he will rise with the permission of Allah. He will continue to kill the enemies of Allah until Allah, the High, will be happy from him."

I asked, "My master, how would he know that Allah is pleased with him?" He said: "Allah will cast compassion in his heart. "

5- ***Kifayatul Athar:*** It is narrated from Muhammad bin Ali from Ibne Abdus from Qutaibah from Hamadan bin Sulaiman from Saqar Ibne Abi Dalf that:

I heard Imam Muhammad Taqi (a.s.) say, "The Imam after me is my son, Ali. His command is my command, his word my word, obedience to him is obedience to me. The Imam after him is his son Hasan. His command is his father's command, his word is his father's word, and obedience to him is obedience to his father." Then he became silent. I asked: "O son of Allah's Messenger, who is the Imam after Hasan?" He cried very profusely and then said: "After Hasan is his son Qaim bil Haqq, the Awaited." I said to him, "O son of Allah's Messenger, why is he called Qaim?" He said: "Because he will rise after the death of his remembrance and apostasy of the majority of the believers in his Imamate." I said: "Why is he called the Awaited?" He said: "He will have an occultation the days of which will be many and the duration of which will be long. The sincere will wait his uprise and the doubters will reject him and rejecters will mock at him. A person who will assign a time will lie, a person who will hurry will perish, and the one who will submit will be saved."

6- ***Kifayatul Athar:*** It is narrated from Ali bin Muhammad Sindi from Muhammad bin Hasan from Himyari from Ahmad bin Hilal from Umayyah bin Ali Qaisi that he said:

I said to Imam Taqi (a.s.): "Who is the heir after you?" He replied: "My son, Ali." Then he said: "Behold there will be a perplexity." I said: "To where shall we turn then?" He remained quiet and then said: "To Medina." I asked: "Which Medina?" He said: "This Medina of ours, and is there a Medina other than this?"

7- Ahmad bin Hilal says: Muhammad bin Ismail bin Bazi' narrated to me that Umayyah bin Ali came and asked Imam Taqi (a.s.) the same question, to which he gave the same answer.

8- From the same chains it is narrated from Imam Muhammad Taqi (a.s.) that he said: "When three names, Muhammad, Ali and Hasan, come consecutively, their fourth one will be their Qaim."

15

Chapter Fifteen: Narrations of Imam Ali Naqi (a.s.) and Imam Hasan Askari (a.s.)

أَبِي وَ ابْنُ الْوَلِيدِ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ صَاحِبَ الْعَسْكَرِ ع يَقُولُ الْخَلَفُ مِنْ بَعْدِي ابْنِيَ الْحَسَنُ فَكَيْفَ لَكُمْ بِالْخَلَفِ مِنْ بَعْدِ الْخَلَفِ فَقُلْتُ وَ لِمَ جَعَلَنِيَ اللَّهُ فِدَاكَ فَقَالَ لِأَنَّكُمْ لَا تَرَوْنَ شَخْصَهُ وَ لَا يَحِلُّ لَكُمْ ذِكْرُهُ بِاسْمِهِ قُلْتُ فَكَيْفَ نَذْكُرُهُ قَالَ قُولُوا الْحُجَّةُ مِنْ آلِ مُحَمَّدٍ ص

1- ***Uyun Akhbar Reza*** **and** ***Ikmaaluddin:*** Shaykh Saduq (r.a.) has narrated from his father and Ibne Walid from Saad from Muhammad bin Ahmad Alawi from Abi Hashim Ja'fari that he said:

I heard Abul Hasan of the Askar (a.s.) say, "My successor after me is my son, Hasan. How would you be like to the heir after the heir?" "Why, may I be your ransom?" I asked. He said: "Because you will not see his person and it will not be permissible for you to mention him by his name." I asked him, "So how are we going to mention him?" He said: "Say, Hujjah (proof) from Aale Muhammad (a.s.)."

2- ***Ikmaaluddin:*** Shaykh Saduq (r.a.) has narrated from his father from Himyari from Muhammad bin Umar or Imran Katib from Ali bin Muhammad Saymoori from Ali bin Mahziyar that he said:

I wrote to Imam Hadi (a.s.) asking him about the relief (*Faraj*). He replied: "When your Patron will disappear from the abode of oppressors, expect the relief."

3- *Ikmaaluddin:* Shaykh Saduq (r.a.) has narrated from his father and Ibne Walid together from Saad from Khashab from Ishaq bin Ayyub that he said:

I heard Imam Hasan Askari (a.s.) say, "The Master of this Affair is the one about whom people will say he is not born yet."

4- *Ikmaaluddin:* Shaykh Saduq (r.a.) has narrated from his father from Saad from Muhammad bin Ubaidullah bin Abi Ghanim from Ibrahim bin Muhammad bin Faris that he said:

I and Ayyub bin Nuh were on the way to Mecca. We disembarked at the valley of Zabala and sat down talking. We ended up discussing our current situation and the lack of access to the Imam. Ayyub bin Nuh said: "I wrote this year, mentioning some of these things. He wrote back to me, 'When your standard is raised from your backs, expect the relief from beneath your feet."

The author says: "expect the relief from the beneath of your feet," is an allusion that the reappearance will be very soon.

5- *Ikmaaluddin:* Hamadani has narrated from Ali from his father from Ali bin Sadaqah from Ali Ibne Abdul Ghaftar that:

When Imam Ali Naqi (a.s.) passed away, the Shia wrote to Imam Hasan Askari (a.s.) asking him about the position of Imamate. He wrote to them, "The position is mine so long as I am alive. When the measures of Allah, the High, catch me, my heir will come to you. And how would you be like to the heir after the heir?"

6- *Ikmaaluddin:* It is narrated from Attar from Saad from Musa bin Ja'far Baghdadi that he said:

I heard Imam Hasan Askari (a.s.) say, "As if I see you, you have disputed after me with regard to my heir.

Behold, someone who professes faith in the Imams after the Prophet of Allah yet denies my son, is like someone who professes faith in all prophets and apostles of Allah and then rejects the Prophethood of Muhammad the Messenger of Allah (s.a.w.s.); and the denier of the Messenger of Allah

(s.a.w.s.) is like one who rejects all the prophets. Because obedience to our last one is obedience to our first one and rejecter of our last one is the rejecter of our first one. Behold, my son will have an occultation in which people will doubt, except the ones Allah saves."

7- ***Ikmaaluddin:*** It is narrated from Taliqani from Ali bin Hamam that he said:

I heard Muhammad bin Uthman Amari, (a.s.) say, I heard my father say, Abu Muhammad Hasan Ibne Ali (a.s.) was asked, while I was with him, about the tradition narrated from his forefathers, peace be unto them, that the earth does not remain without the Hujjah of Allah over His creation until Judgment Day and that if anyone who dies without the cognition of the Imam of his Age, he dies a pagan death. He said: "This is true as the daylight is true." It was said: "O son of Allah's Messenger, who is the Hujjah and the Imam after you?" He said: "My son MHMD. And he is the Imam and the Hujjah after me. Whoever dies not knowing him, will die a pagan death. Behold, he will have an occultation during which the ignorant individuals will be perplexed and the invalidators will perish and the time-assigners will lie. Then he will rise. As if I am gazing at the white standards waving over his head in the Najaf of Kufa."

8- ***Ikmaaluddin:*** It is narrated from Ali bin Abdullah Warraq from Saad from Musa Ibne Ja'far Baghdadi that he said:

A letter came from Imam Hasan Askari (a.s.) which stated, "They presumed that they want to murder me in order to cut off my progeny. Allah belied their word, and all praise is due to Allah."

9- ***Ikmaaluddin:*** It is narrated from Muzaffar Alawi from Ibne Ayyashi from his father from Ahmad bin Ali bin Kulthum from Ali bin Ahmad Raazi from Ahmad Ibne Ishaq that he said:

I heard Abu Muhammad Hasan Ibne Ali Askari (a.s.) say, "All praise is due to Allah, the One Who did not take me from the world until He showed me the heir after me, the one who of all people looks most similar to the Messenger of Allah (s.a.w.s.) in his physique and in his character. May Allah, the High, protect him in his occultation and then manifest him, so he may fill the earth with equity and justice as it will be full of injustice and oppression."

10- ***Ghaibat Tusi:*** It is narrated from Saad bin Abdullah from Hasan bin Ali Zaituni from Zuhri Kufi from Banan bin Hamdawayh that he said:

The passing away of Imam Ali Naqi (a.s.) was mentioned before Imam Hasan Askari (a.s.). He said: "That is so long as I am alive and remaining. However, how would it be like when they miss the one after me?"

11- ***Ghaibat Tusi:*** It is narrated from Abu Hashim Ja'fari that he said:

I said to Imam Hasan Askari (a.s.), "Your majesty prohibits me from asking you, would that you give me permission to inquire from you?" He said: "Ask." I said: "O my master, do you have a son?" He said: "Yes." I said: "If something happens, then where should I inquire about him?" He said: "In Medina."

12- ***Ghaibat Tusi:*** It is narrated from a group from Abi Mufaddal Shaibani from Abu Naeem Nasr bin Isaam bin Mughira Fahri alias Qarqaara from Abu Saeed Muraghi from Ahmad bin Ishaq Qummi that:

He asked Imam Hasan Askari (a.s.) about the Master of this Affair, in reply to which the Imam made a gesture, meaning he is alive and his neck has hardened.

13- ***Kifayatul Athar:*** It is narrated from Abu Mufaddal Shaibani from Kulaini from Allaan Razi that he said:

One of our scholars narrated to me that when the concubine of Abu Muhammad was pregnant, he said to her, "You will give birth to a boy. His name is MHMD and he is the Qaim after me."

14- ***Ikmaaluddin:*** It is narrated from Attar from his father from Ja'far Fazari from Muhammad bin Ahmad Madaini from Abu Hatim that he said:

I heard Abu Muhammad Hasan Ibne Ali (a.s.) say, "In the year two hundred and sixty my Shia will go asunder." In that year Imam Hasan Askari (a.s.) passed away and his Shia and supporters went different ways. Some of them followed Ja'far; some of them went astray and were seized by doubts; some of them remained on their perplexity; and some of them remained steadfast on their religion through the help of God, the Exalted.

15- ***Al-Kharaij:*** Qutub Rawandi has narrated from Ali bin Ibrahim from his father, Isa Ibne Sabih that he said:

Imam Hasan Askari (a.s.) entered upon me in the prison. I knew him. He said to me, "You are sixty five years and one month and two days old." There

was a book of supplication with me, which had my birth date. I looked and it was as he had said. He asked, "Do you have a son?" I said: "No." He said: "O Allah, give him a son so he may be his forearm. Good a forearm is a son!" Then he said: A person with an arm avenges his oppression. Desolate is the one who does not have an arm.

I asked, "Do you have a son?" He said: "By Allah, soon I will have a son who will fill the earth with equity. But now, no." Then he versified as follows:

Perchance, you will see me one day

As I will be with my many sons around me, because before Tamim sired a nation,

He lived a long while amidst the people as he was one man.

16

Chapter Sixteen: Prophecies of Soothsayers engraved on rocks

Prediction of Satih the soothsayer before reappearance

Bursa has narrated from Kaab bin Harith in his *Mashariqul Anwaar*, that King Dhazdan had an inquiry for which he summoned Satih the soothsayer and when he came the king placed a Dinar in his shoe below the foot and then asked him to enter. When Satih entered, he asked:

"O Satih, tell me what I have concealed and where have I concealed it?"

Satih replied, "I swear by the Kaaba, the black stone and the dark night that you have concealed a Dinar below your foot."

"You are right," said the king, "from where have you learnt this?"

"From a brother of mine," replied Satih.

"Tell me what all would come to pass in the future?"

"When the righteous will be destroyed and the vile would take up leadership and values will become false and people incline to wealth and power; when breaking off relations and cruelty will be common and the mean will be prominent; when the unlawful will be considered legal; promises will be broken; no one will care for anyone; and it will be at a time when a tail like comet will appear which will terrify the Arabs. Rains will stop, water bodies will dry up, different types of storms will rage. Food grains will become dearer.

After that some people will come from the direction of Berbers riding on beautiful ponies and their destination will be Egypt. After that a person will rise from the descendants of Saqar. He will make the black flags red (by blood). He will legalize unlawful acts; wreak havoc in Kufa; shame will disappear; most women will be seen displaying their fair legs on the streets; fornication will become common.

At that time, Mahdi, a descendant of the Prophet will appear. When a victim will be killed in Medina and his cousin will be eliminated in Mecca. A secret will be exposed. At that time an unfortunate fellow will come with his oppressive group and the Romans will help in the killing of that bull. An eclipse will occur at that time when the armies will be arrayed.

Then a ruler of Sana (Yemen) will appear. He will be as white as cotton and he will be named Husain or Hasan. His advent will put an end to mischiefs. At that time will appear the holy personality and the Alawite Sayyid and he will save the people from calamities and guide them by the help of the Almighty Allah. His luminosity will remove the darkness of ignorance and oppression and the truth will be unveiled. He will distribute wealth among the people equitably. He will place the sword back into its case and then never shed any blood. People will live a life of prosperity and comfort and he will establish justice and peace in the world and restore the rights of the oppressed and deprived. There will be celebrations everywhere. Due to his justice, blindness and ignorance will disappear. He will fill the earth with justice and equity. He will doubtlessly be a sign of Judgment Day.

Ibne Ayyash has narrated through his chains from Nushjan bin Budmaran in his *Al-Muqtadhib* that:

When Fars was defeated in Qadisiya and Yazdgird bin Shahryar came to know that Rustom was killed and defeated by the Arabs he thought that the whole army was killed with Rustom; meanwhile a messenger arrived with the news that 50000 soldiers were killed at Qadisiya. Yazdgird fled with his family members and standing at the Gate of Aiwan said:

O Aiwan, peace be on you; I am leaving you now, but I will return soon; and if I am unable to return a person from my descendants will come whose time had not yet arrived.

Sulaiman Dailami has say: I came to Imam Ja'far Sadiq (a.s.) and inquired about the above narration. He replied: It denotes your Imam Qaim

who will be my sixth descendant and he will be a descendant of Yazdgird from the maternal side.

Abdullah bin Qasim has narrated from Abi Islam Qaji from Abdullah bin Muslim from Shobi that once Abdul Malik bin Marwan summoned him and said: O Abu Umar, a letter has come from Musa bin Nasr, governor of the western province, which says that there was a city of yellow skinned people which Prophet Sulaiman (a.s.) had constructed with the help of jinns. It is located in Andalusia desert. Prophet Sulaiman (a.s.) had buried treasures in that area. I have decided to march there but a slave has informed me that the route is long and difficult and as long as provisions are not there for the whole journey, it is difficult to go there. So far whoever has tried to reach there has failed. Only Dara bin Dara had managed to reach there. But when Alexander killed Dara he said: Except from that part of Andalusia there is no land which I have not conquered and annexed. If Dara can reach there I am more eligible to go there.

So Alexander made preparations for a year; and when he was sure that everything was ready, before that he dispatched some of his scouts to explore the route but they came back to report that there were many obstructions on the way.

Abdul Malik wrote to Musa bin Nasr that he should appoint someone as his representative and prepare to leave for that place.

So Musa made the preparations and set out for that place. He reached there and after returning from there he wrote to Abdul Malik the conditions prevailing there and wrote that when many days passed and all the provisions were exhausted, we turned to the sea shore which was full of trees and finally reached a wall on which the following verses were inscribed:

"Those who possess unlimited power, and they think that they will live in the world forever; they should know that no one will live in the world forever. If someone had lived forever; who was more powerful than Sulaiman bin Dawood (a.s.)? He should have lived forever. He commanded the jinns to make a building for himself that would last till Judgment Day. So that building was constructed adjacent to those walls and there he buried all the treasures of the world; but they sunk into the ground and no sign remained of his kingdom. It was so because that he may know that except for the kingdom of Allah no ones kingdom will endure forever. Now when in the progeny of Adnan, from the family of Bani Hashim, a person will be born whom the Almighty Allah will give miracles and send to all the people of the world. He

will have the keys of all the world. And then those keys will remain with his successors and they are his twelve caliphs who will come after him and when from those caliphs the one who will rise with the order of Allah (*Qaim bi Amrillah*) his name will be announced from the sky.

When Abdul Malik read this letter and the messenger, Talib bin Mudrik also narrated the eye-witness account, at that time Muhammad bin Shahab Zuhri was seated with Abdul Malik. He asked Zuhri: "What is your opinion about this strange matter?"

Zuhri said: "In my view, jinns are guarding that place."

"And what do you think about the call of the sky?"

"Chief of believer, its better if you don't ask about it."

"How can I ignore it? It is a great news. You will have to tell me about it in any case."

"His Eminence, Ali Ibnul Husain (a.s.) has said that the call will be issued for one of the descendants of Fatima, daughter of the Prophet (s.a.)."

"He and you, are both liars, boasting all the time! He will be from my family."

"I have only narrated a tradition of Ali Ibnul Husain (a.s.) to you; if you don't believe me you can ask him directly and don't blame me for lying. He alone is the source of this report."

Abdul Malik said, "I have no need to question the descendants of Abu Turab (Imam Ali). But O Zuhri, never repeat this to anyone else."

"All right, I will do as you say," said I.

17

Chapter Seventeen: Arguments of Shaykh Tusi

Our discourse with respect to the occultation of the Master of the Age pursues two paths: One is that we say, since (a) it is proved that there must be an Imam in every age, (b) and that it is not possible that the people, being fallible, be at any give time without a chief, (c) and that the chief must be ascertained to be infallible, (d) and it is the case that such a chief is either manifest and known or hidden and unbeknownst, (e) and likewise it is clear that all those for whom a manifest imamate is claimed, their infallibility is not ascertained, but rather the outward appearance of their actions contradict infallibility, it is inferred that the infallible imam who must exist in every age is hidden and invisible. Likewise, taken into consideration that all those for whom infallibility is claimed, and are said to be invisible and hidden, such as the proclaimed hidden leaders of the Kaisaniyya, Nawusiyya, Fatihiyya, the Waqifiyya, and others, their words are invalid, the Imamate of Ibne Hasan and his occultation and his guardianship (Wilayah) is proved. This argument, relying on these premises, which are very transparent, and the fact that the truth is not outside the bounds of this Ummah, does not need take on the burden of proving his birth and explaining the reason of his occultation and proving his guardianship.

The second pathway of our argument is thus: The inquiry of the occultation of Ibne Hasan is secondary to proving his Imamate. Our adversary either submits to us in the question of his Imamate and inquires about the reason of his occultation, obliging us with answering him; or he does not submit to us in the question of his Imamate, in which case, to inquire about the reason of the occultation of someone whose Imamate has not been proven will be meaningless. If disputed about proving his Imamate, we prove it through our assertion as follows:

The necessity of Imamate in every condition and age as long as Divine obligations and duties fall on the shoulders of the fallible human beings is proved through forceful proofs.

It is likewise proved that one of the conditions of the Imam is to be certain of his infallibility. On the same token, it is clear that the truth is exclusive to this Ummah. With these premises proven and clear, we find the Ummah divided into a number of beliefs.

One congregation says that there is no Imam. The premise averring the necessity of Imam in every age and condition invalidates this assertion.

Another group claims the Imamate of someone whose infallibility is not certain, an assertion invalidated on the grounds of our proofs with regard to the necessity of certainty about the infallibility of the Imam. Observation testifies to the contrary of the contention of others who maintain the infallibility of their professed imams. Because the actions of these imams are apparent and their conditions violate infallibility, hence no need to take the burden of disproving a belief the contrary of which is so very evident.

Entities for whom infallibility has been claimed and certain congregations have followed them, such as the Kaisaniyya who maintain the imamate of Muhammad Ibne Hanafiyyah, the Nawisiyya who profess the imamate of Ja'far Ibne Muhammad and that he has not died, and the Waqifa who believe that Musa Ibne Ja'far has not died-these beliefs are invalid for the reasons we will shortly state.

Thus, both pathways depend on the invalidation of the beliefs of these denominations in order for our purpose to be established.

Likewise, the three principles-the necessity of the presence of an Imam, necessity of certainty of his infallibility, and that truth is exclusive to this Ummah-which we mentioned, must be established for this argument to stand. We will elaborate on each one of these premises in a brief manner, since their detail exists in our book on Imamate to an extent that can hardly be expanded further, whereas the purpose of this book is exclusive to the topic of occultation and no more. Allah is the One Who we seek success from for this with purpose.

Proof for Supreme religious leadership

The proof for the necessity of leadership is that it is a favor and a principle that rationality testifies to its necessary validity. It is like knowing that God exists, a principle every mukallaf must be availed to.

Don't you see that it is evident that when a fallible group of people are without an awe-inspiring and venerable leader, who would stop the enemy, reprimand the criminal, seize the hand of the counterfeiter, and defend the weakling against the strong, mischief occurs, deceptions spread, debauchery increases and propriety becomes a rarity? And when they have a leader with these qualities the situation becomes the opposite, with integrity expanding and encompassing, mischief becoming uncommon and rare? This is so very obvious and any man of common sense would agree to it rendering anyone who disputes it unworthy of conversation.

We have fully responded to any imaginable query with this regard in *Talkhis Shafi* and *Sharh Jamal*, and will not lengthen the inquiry by mentioning them here.

Objections of an Ahle Sunnat scholar

I found one of the recent-day writers criticizing the work of Sayyid Murtadha on the question of occultation, wishfully assuming that he has discovered a line of reasoning and adorning his falsity as righteousness for someone who lacks talent and intellectuality. I would like to discuss his arguments. He says: The discourse about occultation and criticism thereof consists of three stages:

First: We prove to the Imamiyah that occultation involves an evil aspect (*qubh*), or that conferring obligations during occultation involves an evil aspect. They will be required to prove that occultation does not involve any evil aspect, because if evil is involved, occultation becomes evil, through it may carry a good aspect, just as we say in conferring a duty that is beyond one's capacity, that it involves an evil aspect, though it may involve a good aspect by being a *Lutf* (grace) for others.

Second: Occultation violates the argument of the necessity of Imamate in every age. Because, if the fact that the presence of a venerable and awe-inspiring leader in charge of the affairs, who leads the public away from evil, makes his presence a necessary Lutf in every age and conferring of

obligations without him wrong, this principle cannot stand violated in the time of occultation, since we would be away from evil in the time of occultation if we were with a leader who has these qualities. This is the proof of the necessity of such Divinely ordained leadership. However, the existence of a leader as such is not proved in the time of the occultation, nor has been proven that it is unjust to have religious obligations when he is not present. Thus, the proof stands violated.

Third is to say that according to you, the benefit of Imamate is that it leads the society away from wrong. However, this cannot be achieved with him being hiding and therefore, his existence and nonexistence have no difference. As his hidden existence does not correspond to his necessary existence you have argued for, your argument does not lead to the necessity of his existence during occultation.

Therefore, though your argument indicates your point when he exists in the condition of administering the society, it does not prove an Imam who is not running the affairs of the society, nor is an Imam who is running the affairs of the society.

Reply

The assessment of this argument is as follows: The first segment of his argument, "We prove to the Imamiyah that occultation involves an evil aspect," is a mere promise he makes. It was worthy that he had explained "the evil aspect" which he desired to prove to the Imamiyah, so it would have been possible for us to contemplate it. He has not done that and therefore, his argument is inconclusive.

If he should say in the way of inquiring, "Do you reject that occultation involves a wrong aspect?" our response would be that wrong aspects are conceivable in the context of oppression, vanity, lie, debauchery and ignorance, and none of these things are involved here. This leads us to reject the presence of any wrong aspect.

If it should be asserted that the wrong aspect is the fact that according to you, he is always the reason for the justification of conferment of religious obligations, whereas the Lutf of his administration of the affairs and the fear of his chastisement are not materialized; this a breach in the Lutf deferred to the *mukallaf*, hence the aspect of evil.

The answer to this criticism would be that we have explained in the context of the necessity of Imamate, as we referred to it, that his administration of the affairs and fear of his chastisement are not availed to the mukallafs due to their own behavior. Because they forced him to go into hiding by threatening him and did not empower him to run the society. Therefore, this is an evil that they have caused themselves.

This is similar to a case where someone says, "Religious obligations with respect to a person who does not have the knowledge of the existence of Allah, the Exalted, is wrong, since he has not been availed to the knowledge that is Lutf for him. Therefore, committing him to religious obligations is wrong." The same way our adversary would answer a question as such-that the infidel did that on his own, because Allah assigned ways to His cognition and gave him the capacity to attain belief, and if he did not respect that and did not attain faith, he did that on his own and this does not render his subjection to religious duties wrong.

We reply that though administration of affairs by the Imam is not a blessing that the mukallafs enjoy in the time of the occultation, but that is something they caused themselves. And should they provide the Imam with the power to run the affairs, he will appear and administer the society and his Lutf will materialize. Therefore, religious duties are not wrong during his occultation, for the guilt rests in the mukallafs, and not in the Imam. We have explained similar cases in the books we referred to, and we will mention them should the need rise in the future.

As for the second segment of his argument: It is based on his own words. We do not say he did not understand what he stated, for this man is better than that, however, he desired to misguide and disguise lunacy in lucidity, by saying, "The argument for the necessity of the leadership stands violated by the occultation, since if the fact that an awe-inspiring Imam, who is in charge of the affairs makes people away from the wrong, renders his presence a necessary Lutf in all ages and religious obligations without him unjust, this would be violated in the time of occultation and conferment of obligation would not be wrong in his absence. Therefore, the argument leads to a conclusion that does not exist. And this is contradiction."

We said this is disguising lunacy in lucidity because he presupposes that we say the proof for the existence of the Imam stands in the time of occultation while there is no Imam, which is a contradiction. However, we do not say that. Rather, our proof in the time of the presence of the Imam is the very same proof in the time of his occultation, for the Imam is Lutf in both

conditions. We do not say that the leader does not exist in the age of occultation; rather, we maintain that the leader exists, however, due to the behavior of the mukallafin he does not administer the affairs of the society, not that his administration of the society is not a Lutf anymore. Rather, it is Lutf as ever. And it has not materialized due to reasons not endorsed by Allah. This is similar to the following argument: "How can the knowledge of the existence of God be Lutf, while the infidel does not know about God's existence? Since the infidel is obliged with duties and he is not blessed with faith, it proves that the knowledge of God's existence and faith is not always Lutf. Because if it were, it would be self-contradictory."

Our response in the query of Imamate is similar to their response in the query of faith, to wit, belief in God is Lutf as ever with regard to the infidel, but he has failed to gain it because of his failure to think, which would have led him to this belief, and therefore, conferring religious duties on him is not wrong.

Likewise, we say that Imamate is Lutf for the mukallaf in the time of occultation; and all that God must provide in order for this Imamate to materialize, He has provided. However, his administration of the society is not materialized because of the mukallfin themselves. Therefore, the responses to both queries are parallel. Discourse with this regard is also detailed, as we mentioned.

And the third segment of his assertion: "The benefit of Imamate is that it takes the society away from the wrong according to you. However, this cannot be achieved with him in hiding and therefore, his existence and nonexistence have not much difference. As his hidden existence does not correspond to his necessary existence you have argued for, your argument-despite being contradicted when he is found administering the society, and administering the society is not necessary during the occultation. It does not lead to the existence of an Imam who is not running the affairs of the society, nor such an Imam exists at this time."

We respond that the adversary has done little more than complicating his argument, as logicians say, by turning around premises and referring them to one another. Obviously, he has intended to disguise lunacy beneath lucidity, and fallacy beneath logic. Otherwise, the subject is clearer than to be ambiguous. When has the Imamiyah said that the administration of the affairs by the Imam is not necessary during the time of occultation so it could be said your proof does not prove the necessity of the existence of an Imam who is not administering the society because this is the time of occultation?

Rather, what we have enunciated time and again is that his administration of the society is necessary in all conditions, his occultation as well as his appearance. However, in the time of his appearance he is able to administer the society and he does that, and in the time of occultation he is unable to perform that and does not do it, because public administration does not remain obligatory anymore. We explained that the mukallafin are to be blamed for this, as they prohibited him, did not empower him, and took on the task themselves. We compared this to the subject of faith in the Deity time and again.

Further clarification of Shaykhul Taifa

Furthermore, we know that once religious duties have been conferred, Imamate is necessary because assigning him bears a Lutf and he performs duties which no one else can. One has to bear in mind that empowering and assigning the right person is not in the capacity of "the senior and wise" (ahl al-hall wa al-aqd), especially so according to the Adliyya, the category this adversary belongs to.

Therefore, no one says that the necessity of appointing the leader is diminished now as his empowerment is not possible. Our answer with respect to the occultation of the Imam is the same as their answer in the incapacity of "the senior and the wise" with respect to choosing a suitable candidate for Imamate. The only difference is that we say we know this through rationality and they say it is known through the Shariah which is a difference that does not divide us on the issue.

Critique: When "the senior and the wise" lack the power to choose who is best for Imamate, Allah bestows other *altaf* (graces) which take the place of an Imam who is in power. Therefore, religious commands remain intact and are not relinquished. Some of the Shaykhs have said that the appointment of an Imam is necessary in the Shariah for worldly expediencies, and it is not necessary that Allah bestows a Lutf when a worldly benefit is missing.

Answer: The idea that the appointment of the Imam is for worldly expediencies is false, for if it were as such, his appointment would not have been obligatory, whereas they have no disagreement that establishing Imamate is obligatory when possible. Additionally, the many affairs which the Imam leads – such as Jihad, overseeing the governors and judges, distributing the spoils, executing the penalties and punishments – they are religious matters that cannot be abandoned. If they were for worldly

expediencies, they would not be obligatory. Therefore, his argument is not binding.

As for the theory that Allah will do something to take the place of the presence of an Imam, it is a void idea, since if it were such, it would not be required to appoint an Imam in all conditions, even when it were possible, and it would be only a matter of choice, like the *kifayee* obligations. The fact that we know that the appointment of the Imam is necessary in all conditions indicates the falsity of their assertion. Besides, either way the logic of this reasoning encourages that when the infidel does not attain belief in Allah, He will do him a Lutf that takes the place of belief in Him, which leads to the conclusion that belief in Allah is not always necessary. Or a parallel argument would follow that because the restraint from oppression that is attained when one has faith is a worldly expediency, belief in Allah should not be necessary for it. If it should be argued that there is no alternative to belief in Allah, on the same grounds we will assert that there is no alternative to the Imam. We have explained this fully in Talkhis Shafi. Likewise, if they should expound that abstinence from the wrong when one has belief is a religious matter, we would assert that its analogy in the being of the Imam is the same.

Critique: Given the existence of a leader who is obeyed and runs the affairs of the society is necessary, either it is all the work of Allah to offer, or it is for Allah to create him and for us to empower him with the administration of the society, or it is required of us both to create and empower him.

If you say all of that is necessary for Allah, your assertion will be contradicted by the time of occultation, as He has not created an Imam who is running the society. If it is required of us to do it all, it is a task that we do not have the capacity to perform, for we do not have the ability to create him. If it is required of Him to create him and for us to invest him with the power and authority of administration, then first, what is your proof? Second, it proceeds that we should be required to do something which is actually a Lutf for someone else. How would it be possible that Zaid be required to empower the Imam so Amr's Lutf can be materialized? Is this but a violation of principles?

Answer: Our assertion is that since the existence of an Imam with the authority to administer the society is proved to be a Lutf, due to the arguments we have established for this purpose, and as his creation is not in our power, it would not be right that we should be required to create him, for it would be assigning a duty that is beyond our capacity. As for empowering him with administrative affairs and strengthening his scepter, many a time it is within

our capacity and the capacity of Allah. However, when He does not do that, we infer that it is not necessary for Him to do so and that it is necessary for us, because he must be in charge of the affairs so the purpose of the Divinely ordained duties be materialized. We explained that should investing administrative powers be the work of Allah, the Exalted, He would compel the creation to that purpose. However, getting between him and his enemies, strengthening his command through angels, would lose the purpose of the Divinely ordained duties and would lead to compulsion. Therefore, it is our duty to empower him in every condition and should we not do that, it is something that we have done it ourselves. As for their assertion that this amounts to procuring Lutf for someone else, it is incorrect, because we say, each person who helps the Imam and strengthens his scepter, enjoys a benefit specific for himself, may it carry expediency for others as well. It is like what you say about the apostles that their carriage of the burden of Prophethood and delivery of the message to the public bears expediency for others. This requires the adversary to answer a query about "the senior and the wise" that how is it that it is obligatory upon them to choose an Imam for expediencies that encompasses the entire Ummah and is that but a requiring one to do something that benefits someone else? Whatever may be your justification with regard to the situation of the apostles is our very answer here.

Other objections and their replies

If it should be inquired, "Why do you believe that he must exist in the time of occultation, and why is it not possible that he does not exist?" We will respond that we consider his existence necessary for the following: His administration of the affairs and leadership of the society, which is Lutf with respect to us, is not possible without his existence. And as his creation is not in our capacity, we said it is obligatory upon Allah, or else it would mean that we are not the missing part of the cause of materialization of Lutf, meaning that, missing the Lutf is His work and not ours. However, if He creates him but we do not vest the power of running the society in him, it is our work, and therefore, ordainment of duties is correct. Whereas, in the previous supposition it would be incorrect.

Inquiry: What do you mean by saying that we should empower him? Do you mean that we find him and converse with him? That is not possible without him being existent. You will be told that none of that is possible without him being manifest and without us knowing, or someone of us knowing, his place. If you say, "We mean by empowering him that we should submit to his obedience, fight under his command, refrain from helping the tyrants, and rise to his support when he calls us to his Imamate and proves it

to us through his miracles," we will say to you it is possible for us to do that during the occultation, even if it is a time without an Imam. How do you say then what we have been ordained to do cannot be performed without an Imam?

Answer: Our response here is what Murtadha has mentioned in *Dhakhira* and what we have mentioned in *Talkhis Shafi*. The Lutf that reaches us from the Imam's running the affairs and administering the society cannot materialize without three elements: One pertains to Allah, and that is that He creates the Imam. The second element pertains to the Imam, which is that he carries the burdens of Imamate and performs its duties. The third element pertains to us, and is to wit, to help him and support him and submit to him. The obligation of undertaking the tasks of Imamate is secondary to his existence, for a task cannot be undertaken by a nonexistent entity. Therefore, Allah's creation of him is prior to his obligation of accepting leadership and our obligation of supporting him is secondary to these two elements, because it is obligatory upon us to obey him when he exists and has undertaken to carry the burdens of Imamate and perform its tasks. With this prologue in mind, how can it be questioned that why does not he remain nonexistent? Should it be inquired, what is the difference between him being existent and hidden, and being nonexistent until Allah knows our determination to empower him and that is when He creates him; our answer will be that it is not worthy of Allah, the Exalted, to oblige us to empower someone who is nonexistent, for it is an impossible task. Therefore, he must exist. Should it be inquired that why does not Allah create him when He knows we are determined to help him altogether in one time since He will manifest him in time as such; we will answer that the imperativeness of supporting him and determination of his obedience is required in all conditions, which requires that to support and obey and to follow his path should be possible in all conditions, or else, obliging with this duty would be wrong. The suggestion would be relevant if we were not obliged in all conditions to his obedience and submission to his command and rather it were required of us at the time of his appearance. However, the reality is contrary to this.

Queries to the deniers of Imam Zamana (a.s.)

We address our adversary who desires to convince us of the Hujjah's nonexistence on the grounds of his occultation and ask him why is it not possible that Allah, the Exalted, enacts the obligation of believing in him as a duty without creating signs and reasons for the validation of such belief, since He knows that we will not consider such signs and reasons, and when He

discovers from our condition that we intend to consider them and are determined to think, He creates the reasons and proofs of believing in Him.

We ask what is the difference between existent proofs and reasons, which are not considered and are not used to deduce faith from them, and nonexistent ones, which Allah will create when we decide to mull over them. And when the adversary says that creating proofs and reasons is a form of granting the capability to perform, like providing the necessary physical power and instrument for an act of obedience, without which to Allah's requiring of a duty would be wrong; we will respond that likewise, the existence of the Imam is a necessary component of the required capability to obey the Lord and if the Imam does not exist, we will be unable to obey Him, just as if the reasons were nonexistent, it would have been impossible for us to infer the validity of religious belief from them. So the two cases are parallel. This line of reasoning refutes all criticisms applied here, which contain answers that do not satisfy us as answers and questions of the adversary in regard to them. This argument has been fully explicated in my books, specially so in *Talkhis Shafi*; therefore, we will not prolong the discourse by going into detail here.

The adversary has analogized that if Allah had made it obligatory upon us to make ritual ablution from the water of a specific well that does not have a rope for pulling water, but He declared, "Should you approach the well, I would create a rope for you for pulling water," this would take away any excuse we may have. And should we not approach the well, the misgiving would be our own doing, not Allah's. Likewise, a master says to his servant who is far from him, "Buy some meat for me from the market," and the servant replies, "I cannot do that because I do not have the money for it." The master replies, "If you come to me, I will give you the money." This will eliminate the slave's excuse and if he does not come to take the money, it will be a misgiving caused by himself, not by his master. Same is the condition of the appearance of the Imam with regard to our duty of providing him help and power. Therefore, it is our lack of providing help and power that is the reason that he has not appeared in these conditions, not his lack of existence. Since if we had provided him help and power, he would have been created and he would have appeared.

This argument presupposes that it is our obligation to provide him help and power when he appears and it is not mandatory upon us in every condition. Even if we yield to the example he has mentioned, his argument does not stand, because if Allah, the Exalted, has ordained us to pull water right now, it is necessary that the rope be existent right now, because that is

what eliminates the legitimate excuse. However, if He says, If you approach the well, I will create a rope for you, obligation is to approach, not to pull water. Therefore, the ability to approach is what is sufficient at that time, because he is not required to pull water from the well, yet. It is when he approaches the well that he becomes ordained to pull water, and then it is necessary that He creates the rope for him. An analogous instance to this would be that if it were not obligatory on us in every condition to obey the Imam and empower him, in such times, his existence would not have been necessary.

However, since his obedience is obligatory in the present, and we do not find obedience to him to be stipulated with any condition or a specific time, it follows that he must be existent, so the legitimate excuse of the Divinely ordained duties is removed and such duties become fair. The response to the example of the master and his slave is the same. Because he ordered his servant to approach him at present, not to buy. And when he approaches him and he requires him to buy, he must give him the money. That is why we said that Allah, the Exalted, has set obligations for all who will come until Judgment Day, and it is not necessary that they should be existent and without legitimate excuses, for He has not set obligations over them now; when He creates them and removes their excuses with respect to the duties by granting them power and instruments and setting proofs, then the duties will encompass them. Thus, his fallacy loses its tenability by this elaboration.

Besides, if the Imam bears the Divine duty of establishing the order and carrying the burdens of Imamate, how is it possible that he be nonexistent? Would any sane person see it fair to commission someone nonexistent with acts and duties? Bear in mind that these duties of his are not stipulated to our empowerment of him at all, but rather, our obligation of empowering and strengthening him is secondary to him carrying these duties, as explained earlier and as it is very clear.

Furthermore, they are asked, Did not the Messenger of Allah (s.a.w.s.) hide in the Mount of Abu Talib for three years, where no one was able to reach him? Did he not hide in the Cave for three days? Why do not you apply the analogy there as well that Allah should discontinue his existence for that period, while keeping the duties over public for whom He sent him as a Lutf? If they say that he hid after he called the people to his message and manifested his Prophethood, and when they threatened him he went into hiding; we will respond that likewise the Imam did not go into hiding but after his forefathers manifested his position and his qualities and guided the

people to him, and when his father Hasan Ibne Ali (a.s.) feared for his life, he hid him. Therefore, both situations are identical.

Moreover, we demand them to give us an answer in the following case: Allah discerns from the condition of a person that it is in the best of his interest that He sends a particular prophet to him who will inform him of what is good for him, and He knows that should He send the said apostle, this person will kill him. If He prohibits him from killing the apostle through coercion, it will be disadvantageous for him and others. Is it fair that this person should be bound by the Divinely ordained duties while an apostle has not been sent to him, or should he not be bound by these duties? If they say that he should not be bound, we ask them, why not if it entails for him the possibility of knowing what is best for him by empowering the apostle to deliver to him the message? And if you say he must be the bound to the Divinely ordained duties and the prophet is not sent to him, we will ask you, How is it possible to bind him by these duties when the necessary Lutf has not been conferred to him?

If they should say he has done that by his own choice, we will say that he has not done anything. Only Allah knew that he will not allow the apostle and knowing this does not justify that he should be bound by duties, which he does not know. If this should be fair then it is fair that anyone should be bound by duties he does not know when Allah knows that he will not consider them. An absurd supposition. Therefore, it must be said that Allah will send the apostle to this person and will require this person to submit to the apostle, so he may not have any legitimate excuse, and then He will protect His apostle through means which do not violate free-will, or renders him such that he is unable to kill the apostle, in which case he will not be able to reach him through his own actions. This is our very identical situation with the Imam during the occultation.

Should it be suggested that He must inform him through someone other than the apostle that it is in the best of his interest that the apostle has been sent to him, so he may know it is his own wrongdoing, our reply will be that on parallel grounds, Allah has informed us through the tongue of His Messenger and the Imams (his forefathers), peace be unto them, the Hujjah's position and He has obliged us to obey him. And if we do not know what we should do, it is our own guilt, hence the equivalence of the two situations.

Evidence of the infallibility of the Imam

As for the proof of the second principle, which is that it is the feature of the Imam that his infallibility must be ascertained, it is that the reason for which we need the Imam is our fallibility, for if the public were infallible, they would never need an imam. It is when they are fallible that they need him. This leads one to infer that the reason for the need to the Imam is fallibility, as we say that the reason for the need to an action to its efficient cause is its *huduth*, on the virtue of the fact that an entity that can have huduth, it needs to an efficient cause in its huduth, and an entity that cannot have *huduth*, it never needs an efficient cause.

This leads us to the inference that every muhdath needs a muhdith. On parallel grounds, the need of every fallible to an imam must be acknowledged, or the rule of causality will be violated. Should the Imam be a fallible, this reason for the need to an Imam will exist in him and his need for another Imam will be just as dire. And the same argument applies to his Imam, leading to the conclusion of infinite number of Imams or to an infallible imam, which is our purpose.

We have established this argument in our books, therefore, we will not prolong the inquiry by raising further questions and answering them, as the purpose of this book is different from other books and this much suffices.

Truth is not beyond the pale of the Islamic Ummah

As for the third principle-the truth is exclusive to this Ummah-it is a common grounds agreed upon by us and our adversaries, even if we may disagree in its reason.

Because the proof of the validity of consensus of the Ummah in our belief is the fact that no age can remain without an infallible Imam, who cannot possibly do a wrong, based on our proofs, therefore, the truth does not leave this Ummah, for the infallible entity is amongst us; and according to our adversary, on the virtue of the arguments they mention, which conclude that consensus is a binding proof. Therefore, there is no need to occupy ourselves with proving this principle.

Having established these principles, the Imamate of the Master of the Age (a.s.) is proved; because everyone who believes that the Imam must be infallible, is certain that he is the Imam. There is no one who believes in the

Imam's infallibility and questions his Imamate, except parties that irrefutable proofs demonstrate the invalidity of their creed, such as Kaisaniyya, Nawusiyya and Waqifa. When we disprove their claims, the Imamate of our Master is demonstrated.

Refutation of Kaisaniyya beliefs

The arguments that prove the invalidity of the creed of Kaisaniyya, who believe in the Imamate of Muhammad Ibne Hanafiyyah, are many. One of them is that if he were an Imam, with ascertained infallibility, there must be explicit statements by the Messenger of Allah (s.a.w.s.) and Amirul Momineen Imam Ali Ibne Abi Talib (a.s.) about him, because infallibility can only be determined through the word of another infallible entity.

However, the Kaisaniyya do not claim an explicit tradition with this regard. Instead, they rely on weak instances which have led them to confusion but are far from being explicit words, such as that Amirul Momineen (a.s.) granted him the standard on the battle of the Camel in Basra, and such as his saying, "You are truly my son," while Hasan and Husain (a.s.) were also his sons. These instances do not establish his Imamate in any way, and rather, indicate his excellence and high position. Besides, the Shia narrate that a conversation took place between him and Ali Ibne Husain (a.s.) with respect to him being worthy of Imamate and they both invoked a rock to issue a verdict and the rock testified on the Imamate of Ali Ibne Husain (a.s.). This humbled Muhammad Ibne Hanafiyyah and he submitted the position to his nephew and professed belief in his Imamate. This narration is quite reputable before the Imamiyah. Secondly, the Shia have narrated inordinate number (mutawatir) of traditions from his father and his grandfather explicitly naming Ali Ibne Husain for Imamate. These traditions are present in our books and we will not lengthen the book by bringing them here. Thirdly, there are the narrations recorded from the Messenger of Allah (s.a.w.s.) by the Ahle Sunnat as well as the Chosen Congregation carrying explicit words with regard to the Twelve Imams and anyone who believes in their Imamate is certain of the demise of Muhammad Ibne Hanafiyyah and the continuation of Imamate to the Master of the Age (a.s.). Fourthly, this sect has died away. Not in our time, nor before us for a very lengthy time, a believer of this creed has existed. If it were a true faith, their extinction would not have been possible.

Query: How can their extinction be known and why is it not possible that in faraway lands, such as islands in the seas and sides of the earth, there may be nations believing in this word, just as it is possible that there may be

people believing in the word of Hasan that someone who commits a major sin is a hypocrite.

Therefore, it cannot be claimed that the followers of this path no longer exist. It would have been possible if Muslims were few in the world with scant number of scholars, whereas Islam has spread and scholars are in abundant numbers. So how can that be known?

Answer: This assertion leads to the impossibility of discerning the consensus of the Ummah on any principle or idea, as it is always convenient to say that perchance there is someone in some remote periphery of the earth who disagrees with this. It follows that there might be in faraway parts of the earth who says that cold does not violate fasting and that it is permissible for someone fasting to eat until sunrise. For the first was the view of Abu Talha Ansari and the second that of Huzaifah and Amash. Likewise, there are many other rulings of jurisprudence on which the companions and the Tabiin disagreed, and then later on the disagreements disappeared and the Ummah united on a different view. Therefore, it is worthy to doubt that and mistrust any consensus on any question that has previously been the subject of disagreement. This is argument of a person who says that consensus cannot be discerned and as this question is not exclusive to our subject, there is no reason we should go into its details here.

We know that the Ansar demanded caliphate and the Muhajireen turned them away and then Ansar submitted to the idea of the Muhajireen, according to the adversary. If someone should argue that Caliphate is possible for the Ansar, for a disagreement has occurred on this matter, and perchance there is someone in the peripheries of the earth who believes in this, whatever the adversary says in response to him, is our very identical answer here as well. If they argue that consensus is a valid proof before you only when the infallible is included, from where do you know his word is included amongst the words of the Ummah; we will answer that as Imam is one of the scholars of the Ummah, his word must be included amongst the words of the scholars, for he cannot be a loner and manifesting infidelity, because that is not permissible for him. Therefore, his view has to be one of the views, even if we may not know which one is the Imam's. When we consider the views of the Ummah and find some scholars disagreeing, if we know them and their birth and place, we will not honor their views, for we know the Imam is not one of them. And if we doubt a scholar's ancestry, the question will not be of consensus. Therefore, we consider the views of the scholars of the Ummah, and do not find anyone amongst them advancing this idea, which is the faith of the Kaisaniyya or the Waqifa. And if by supposition we find one or two

instances, we know their place and their birth, and do not heed to their word and consider the views of the remainders, amongst whom we are certain that the Infallible is present. Therefore, this problem is solved by this explication and its weakness is demonstrated.

Nawusiyya

As for those who profess to the Imamate of Ja'far Ibne Muhammad, namely, the Nawusiyya, and believe that he is alive and has not died and he is the Mahdi, the argument against them is clear, for we know Ja'far Ibne Muhammad died just as his father and grandfather died and Amirul Momineen (a.s.) was killed and the Messenger (a.s.) passed away.

If dispute should be allowed in the case of Ja'far Ibne Muhammad, all these instances should be open to dispute, leading to the belief of the Ghulath and the Mufawwidha, who denied the murder of Amirul Momineen (a.s.) and that of Husain, peace be with them all. All pure sophistry.

Waqifiya

As for the reason of the invalidity of the path of the Waqifa, who stop at the Imamate of Abul Hasan Musa (a.s.) and say that he is the Mahdi:

Their assertion is invalid because his death was manifest and well known and widely reported, as the deaths of his father, grandfather, and his other forefathers before him were witnessed and reportedly widely. If we doubt in his death, we will not have any merits of distinction from the Nawusiyya, Kaisaniyya, the Ghulath, and the Mufawwidha, who disputed the deaths of his forefathers, peace be with them all.

Besides, his death was widely witnessed, more so than the death of anyone of his forefathers, because it was very so more visible.

They called the judges and the witnesses and a proclamation was made in Baghdad over the bridge and it was declared, "He is the person the Rafidha believe is ever-alive and immortal, and has died now through a natural death." And the other similar acts of publicity of his death are facts that cannot be disputed.

The author says: Shaykhut Taifa then records a large number of traditions, which we have narrated on his authority in the chapter of the

demise of Imam Musa Kazim (a.s.) of *Biharul Anwar*. Then Shaykhut Taifa continues:

The demise of the Holy Seventh Imam is more evident than to need the relation of a tradition about it, for an adversary on this matter is a person who rejects the obvious. Such doubts legitimize doubts in the death of anyone of his holy forefathers, peace be with them all, and others, rendering the death of anyone dubious. Notwithstanding that it is well-known that he bequeathed his son Ali (a.s.) after him and referred his affairs to him after his death. Narrations with this regard are more than to be accounted for.

The author says: Then Shaykhut Taifa mentions some of the traditions which I have registered in the section pertinent to the Imamate of the Eighth Hujjah (a.s.). Then he says,

Query

If it is said: It was mentioned in your discourse that we know the death of Musa Ibne Ja'far just as we know the death of his father and grandfather. This justifies the following critique: We know that Hasan Ibne Ali Askari did not have a son, just as we know he did not have ten sons, just as we know that the Messenger of Allah (s.a.w.s.) did not have a son who outlived him.

If you should say that if we knew the former of the two the same way as we know the second, it would be impossible to have a disagreement on the former, just as it is impossible to have a disagreement on the second; your adversary can say that if we knew the death of Muhammad Ibne Hanafiyyah and Ja'far Ibne Muhammad and Musa Ibne Ja'far in the same manner we know the death of Muhammad Ibne Ali Ibne Husain al Baqir, there would not be any dispute in the former just as it is not possible to have a difference on the latter.

Reply

To prove the negation of the birth of an offspring is impossible in any situation. It is not possible to claim that someone who is not known to have an offspring does not have an offspring. Such claims are made through likelihoods and conjectures and circumstances indicating that if he had an offspring, it would have been known and its news would have spread.

However, many a time, prudence indicates that men of wisdom and letters hide their offspring for various considerations. Many kings hide their offspring for their fear and compassion for their progeny. This has been observed often in the routines of Persian emperors and kings of the antiquity and their stories are famous. People sire sons from their concubines or from their wives they have married secretly, so they reject and ignore their progeny, fearing enmity with their other wives and children.

This is also not uncommon amongst the people. Some people marry a woman of low social prominence and class, while they are coming from the upper echelon and when they father a son from such a woman, they consider it a challenge to their distinction to attribute the son to himself so they deny their relationship altogether, and some of them pity and offer the boy some of their wealth.

Sometimes a man of a low stature marries a woman coming from a noble family, many a time because of her infatuation in him and without her family knowing, either because her guardian does not exist as many jurists allow that, or the ruler has taken over her affairs and marries her to him. When a son is born for him, though the boy is healthy, she disowns the son because of her pride or because of her fear from her guardians or elders.

Many other reasons are conceivable, which we will not mention to avoid lengthening the discourse. Therefore, it is not possible to negate fatherhood altogether. We can know that only when all the aspects are immaculate and it is known there is no encumbrance from declaring fatherhood-only then the negation of fatherhood can be known.

Our knowledge that the Messenger of Allah (s.a.w.s.) did not have a son who outlived him is due to our knowledge of his infallibility and his Prophethood, and that if he had a son he would have made it known, because there was no fear in making it public. Moreover, we know through the consensus of the Ummah that he did not have a son who lived after him.

The same cannot be claimed with respect to the offspring of Hasan (a.s.) because Hasan (a.s.) was interdicted and was practically a prisoner. There was much worry and concern and fear for the offspring, as it had been a known and famed article of the Shia faith that the Twelfth Hujjah is going to be the Establisher (Qaim) of the Order for the termination of the governments. Therefore, he was inevitably wanted.

Also he feared from his family members like Ja'far Kazzab, his brother, who was eyeing the inheritance and the wealth with greed. Thus, he hid his son and doubts with respect to his birth were caused. It is not warranted to analogize the negation of having a son to the subject of knowing the death of a person. Because when someone dies, the deceased is seen and known, and his death is known through the circumstances and other evidences that compel anyone who sees them into conviction and when he informs someone who has not seen the deceased personally, he would be compelled to conviction as well.

The parallel analogy of the two situations is like the edict of the jurists that witnesses can only testify to prove rights, not to negate them, because negation is not subject to observation unless it is based on an affirmation. Therefore, the difference of the two situations is clear.

Objection

If it is said: The merit is the same between the two scenes, for in the case of death, many a time it is observed that the man is dying, just as midwives witness the birth of a child. However, not everyone witnesses the death of another man, just as not everyone witnesses the birth of a child.

The best a man may know about the death of another person whom he has not seen die is to be his neighbor, know of his malady, visit him during his unwell period, then learn of his worsening condition, and then hear wailing from his house, while there has been no other sick person there. Then he sees the family of the sick neighbor sit in mourning and observes marks of grief and loss on their faces. Then his inheritance is distributed and long times pass while no reason can be thought off that his family would proclaim his death while he is alive.

The same is true with respect to birth, since women witness the pregnancy and talk about it. Specially, if she is the honor of a nobleman, people will discuss the condition of such a person. And if he courts a concubine, his visits to her will not remain a secret. And when the child is born, people of the house will exude gaiety and jubilation. People will congratulate them if the family is a prominent one and the news will spread. And according to the prominence of the family, people will know that such and such has sired a baby, specially so when it is known that there is no objective in expressing that a baby has been born for him or not. So when we consider this, the ordinary behavior is the same in both cases. And if Allah

should desire to supercede the ordinary behavior, He can do it in either one of the two.

It is possible that He may disallow through certain encumbrances the pregnant woman to be seen and that her delivery not to be attended but by a few who are as trustworthy as themselves in safeguarding their secret.

It is equally possible that a man should become sick and visitors visit him and when his malady worsens and his death is expected and hope is lost in his life, Allah transfers him to a mountain top and place in his stead a dead person who looks like him. Then through encumbrances He disallows him to be viewed except by trusted individuals. Then the corpse is buried and his funeral is attended by all those who expected his death and had lost hope in his life, all thinking that the one who is buried is the one who was sick.

Many a time, it is possible that a man's pulse and breathing ceases, and then Allah breaks the ordinary norms and takes him away from the people, while he is alive. Because a living individual needs pulse and breathing in order to exhale burning gases from around the heart through inhaling cool clean air, to cleanse the heart. It is possible that Allah creates coolness in the air surrounding the heart so it may work in the place of the cool air that enters through respiration and it is possible that He arranges that none of it may bum, for the heat that is produced therein is killed by the coolness.

Reply

First we say that no one who believes in the occultation takes recourse to such superstitions, unless he is deprived of proofs and unable to refute a strong doubt.

We will discuss this critique on the grounds it has been articulated and will say that the way mentioned for knowing someone's death is known is not always correct, because sometimes all of these elements combine but the lie reveals, because the person who displayed all of this had a smart objective. He pretended to be sick and goes forward to his family displaying all of that to test those who profess obedience and loyalty to him.

Similar cases to this have happened many times in the lives of kings and philosophers. Sometimes people confuse a heart attack and exude all of that and then the mistake is revealed. This is also evident in the public behavior. Death is only known through observation of the cessation of sensation and

suspension of pulse that last for very long times. Many other signs, known through experience, can be included also, which someone who has experience with the sick and has treated them knows.

And this is the condition of Musa Ibne Ja'far (a.s.), because he appeared before multitudes of people, who cannot fail to discern his condition or confuse his situation. The suggestion that Allah may take away one person and bring another who looks like him in his place is not correct at all, since this shuts the doorway of reasoning and leads to doubts in observations and that all that we see today is not which we saw yesterday, raising doubts about the death of all the deceased and advancing the belief of the Ghulath and the Mufawwidha who denied that Amirul Momineen (a.s.) and the Doyen of the Martyrs were killed. A line of reasoning that leads to such absurdity has to be specious.

The assertion that Allah works a coldness in the interior of the body around the heart, which makes do in stead of air, is a mere wishful effort of pretending to know medicine. It encourages doubts with respect to the death of all who are dead, as we mentioned. Besides, per medical principles, the motion of the pulse and veins originates from the heart, and fades only with the fading of the natural heat. When the pulse ceases, the fading of the natural heat is inferred and thus, death of the subject. This is not dependent on inhaling. Therefore, physicians examine the pulse when the respiration stops or it is weak. Therefore, his argument and his analogy to birth of a child is shown to be refutable.

His claim that births of children become well-known is correct only within the supposition he mentions that the birth be at the house of a nobleman, who has proclaimed the expectation of the birth of the child and there is no reason he should hide it and keep it a secret. However, if we suppose that for certain reasons, which we mentioned, the nobleman hides the matter and keeps it a secret, it is not necessary that the birth will be known at all, let alone be well-known.

Besides, the Shariah allows that birth is proved through the testimony of a midwife and a fatwa is issued on the basis of her testimony, whether she is dead or alive. When this is allowed, on what basis the testimony of multitudes who have narrated the birth of the Master of the Age (a.s.) and have met the reliable men who have met that sacred entity is rejected? And we will bring the narrations from those who have met him.

The adversary has expressed indirectly that it is possible that a reason may rise, requiring the expediency that when the child is born, Allah transfers him to a mountain top or another place, where he can remain unbeknownst and where no one finds out about him. He has done this only to demonstrate an analogy with similar expediency with respect to death and when we explained the distinction between the two occasions.

What do the other sects say?

The other groups that have disagreed and have professed the Imamate of someone else-such as the Muhammadiyya, who believed in the Imamate of Muhammad Ibne Ali Ibne Muhammad Ibne Ali Imam Reza (a.s.); and the Fathiyya, who believed in the Imamate of Abdullah Ibne Ja'far Ibne Muhammad Imam Sadiq (a.s.) and proclaim the Imamate of Ja'far Ibne Ali at this time; and like the denomination that believes that the Master of the Age has been conceived but is not born yet; and like the ones who believed that he has died and then he will live again; and like the people who believed in the Imamate of Hasan and claimed that his Imamate is certain and the birth of his son has not been proved and that we live in a time with no Imam, their words are very obviously false for a number of reasons.

One of these reasons is their extinction. There is no one left today who believes in these doctrines anymore. And if they had been correct, they would not have perished.

Another reason is that Muhammad Ibne Ali Askari died during the lifetime of his father. His death was well-known and traditions with that respect are evident and reputable. Anyone who rejects them is like someone who rejects the death of anyone of his forefathers, peace be with them.

The author says: Then Shaykhut Taifa, may Allah sanctify his tomb, brings some of the narrations which we have chronicled in the previous volume. And then he says: As for the saying that Abu Muhammad did not have any offspring and that there is a hidden conceived baby who will be born: It is invalid because this suggests that this age is devoid of an Imam of guidance and we have demonstrated the falsity thereof. Additionally, we will demonstrate that he sired a famous son and we will mention the traditions with that respect, which will invalidate this assertion as well.

As for the saying that the situation is confusing and it cannot be ruled whether Hasan sired a son or not, and until the birth of his son is established,

we will adhere to the Imamate of Hasan: It is also invalidated through our assertion that no time can be without an Imam, because we know Hasan (a.s.) is dead just as know many other people are dead. And we will establish the birth of his son as well, so their word will also be falsified.

As for the belief that there is no Imam after Hasan (a.s.): It is invalid due to our rational as well as Shari proofs that no time can be devoid of an Imam. The belief that Abu Muhammad passed away and then he will come back to life after his death is also invalid, because it suggests the lack of an Imam from the time of his death until Allah brings him back to life.

The argument, which is based on the tradition that "the Master of this Affair will live after he dies" and that he has been named, Qaim because he will rise after he dies, is invalid. Because first the tradition is not reliable, and even if it is reliable, it can be interpreted that it means he will rise after his name dies, that is, no one mentions him except those who believe in his Imamate and then Allah will manifest him to all of the creation. Besides, we have established that every Imam who stands in place of a previous Imam is called Qaim.

As for the believers of the Imamate of Abdullah Ibne Ja'far, namely the Fatahiyya, and that of Ja'far Ibne Ali, their creed is wrong, because an Imam has to be infallible and these two were not infallible. Their evident actions, which contradict infallibility, are widely known and scholars have narrated them and are present in the books and we will not prolong the discourse by bringing them here. Besides, the established principle, which is beyond doubt amongst the Shia, is that Imamate shall not pass from one brother to another after Hasan and Husain (a.s.). Therefore, the Imamate of Ja'far after his brother is void.

Conclusion

Having established the invalidity of all of these beliefs, the only valid belief that remains is that of the Imamate of Ibne Hasan (a.s.) or else it would follow that the truth is outside this Ummah. When his Imamate is proved through this line of reasoning and we find him to be hidden from the eyes, considering his infallibility and that the duties of Imamate fall on his person and on his shoulders, we infer that he has not disappeared but for a reason that has allowed it and a necessity that has compelled him to it, even if we may not know it in detail. This is analogous to the diseases, which afflict the children and the cattle, and the creation of harmful elements and repulsive faces and the ambiguous verses of Quran. When we say we know that Allah,

the Exalted, is All-Wise and it is not possible that He does something that is not wise and valid, we infer that there are aspects of wisdom in these things, though we may not specifically know them. Likewise, we say about the Patron of the Time that we know he has not disappeared but for a wise matter, which has allowed him to do so, though we may not know in detail.

Another Objection

If it is said: On the basis of his occultation, we question your belief in his Imamate. We say, if you cannot describe the wisdom of his disappearance, it indicates the invalidity of your belief in his Imamate. Because if it were valid, you were able to describe the wisdom of his occultation.

Reply

If it is fair to infer this conclusion from our position, the atheist view must proceed from the position of all of the Adliyya that the Divine acts, which are seemingly devoid of aspect of wisdom, lead to the conclusion that their doer is not wise. Because the atheist says, "If He were wise, you would have been able to explain the aspect of wisdom in His actions." Otherwise, what is the difference between our assertion and the assertion of the 'Adliyya?

If you say, "We first inquire into Divine wisdom and once it is proved through independent proofs, then we find these acts that are hard to explain, we interpret them on the basis of His wisdom which has already been proved. Therefore, it does not lead to any contradiction of what we already know. And if the atheists do not accept His wisdom, the discussion will transfer to proving the Divine wisdom that has already been proved through independent arguments."

We will say the same here, to wit, his occultation is secondary to his Imamate. Knowing his Imamate through independent proofs and realizing his infallibility through other sets of proofs, we interpret his occultation and disappearance on grounds that are compatible to his infallibility. Therefore, there is no difference between the two areas.

Then the interlocutor is asked, "Is it possible that the occultation may have a valid reason that has caused it and a wise explanation that has prompted it or it is not possible?"

If he should say, "It is possible," he will be told, "If it is possible, then why does occultation lead you to conclude the nonexistence of the Imam in this time, despite that you consider it possible that occultation may have a reason that is not incompatible with the existence of the Imam? Is it not like the argument of a person, who negates the wisdom of the Creator on the basis of pains and diseases of the children, not withstanding his acknowledgement that their pains and diseases may have a valid explanation that does not violate wisdom? Or the argument of a person who argues on the basis of the superficies of the 'ambiguous verses' that the Almighty is similar to physiques and creates the actions of the servants, despite his profession that these verses may have valid interpretations that do not violate the principles of wisdom and Divine justice and monotheism and negation of His physicality."

If he should say, "I do not consider this possible." It will be said to him, "This is utter obstinacy in a subject that your knowledge does not encompass its dimensions, and you cannot be certain in a question as such. How do you say it is not possible? How is this statement different from the assertion of someone who says that the 'ambiguous verses' cannot have valid interpretations that conform to the arguments of rationality and they must be interpreted literally?"

If it is said: "We are able to illustrate the explanation of the 'ambiguous verses' in detail, and rather, the knowledge of a portion thereof is sufficient for and if more than that is offered, that is merely complimentary." If you can satisfy yourselves with an assertion such as that, likewise, we are capable of providing reasons for the validity of occultation and the wise purpose therein that is not incompatible with his infallibility, which we will mention hereafter and we have elaborated upon it sufficiently in *Kitabul Imamah.*

They are further asked, "How can the Imamate of Ibne Hasan (a.s.) be proved and substantiated by the succession of rational principles we established, yet it can be said that occultation cannot have a valid reason? Is it but contradiction? Is it but parallel to the position of profession of monotheism and Divine equity and then averring that the 'ambiguous verses' cannot have an interpretation that conforms to these principles?"

If they say, "We do not accept the Imamate Ibne Hasan," then our discourse with them is with respect to proving Imamate, not the wisdom of occultation, and the proofs of his Imamate (a.s.) have been fully discussed and there is no reason to repeat them. We say this because the argument of the wisdom of occultation of the Imam is secondary to his Imamate. However,

before his Imamate is proved, there is no justification to discuss the reason of his occultation, as there is no justification to interpret 'the ambiguous verses' and the pains of children and the necessity of following religious duties before believing in One God and His equity.

Question

If it is said: Does not the inquisitor have the choice to inquire about the Imamate of Ibne Hasan, in order to know its validity, or to inquire about the reason of occultation?"

Reply

There is no such choice, because a person who doubts the Imamate of Ibne Hasan, the discourse with him must be about the explicit narrations of his Imamate and one must avail him to the proofs of his Imamate. It is not rational to discuss with him the reason of his occultation while he doubts his very Imamate, because the inquiry of the offshoots is not sensible but after the authentication of the fundamentals. We prioritized the inquiry of his Imamate over the inquiry of his occultation and its wisdom because his Imamate is based on intellectual matters that are beyond skepticism, whereas, the wisdom of occultation may seem obscure and confusing.

Therefore, to discuss the clear and the manifest is worthier than the discussion of the perplexing and the complicated. This is parallel to our dialogue with the adversaries of religion, where we prioritize the discussion of the Apostleship of our Messenger over discussing their claim that their religion has come for the eternity.

Because the former is clear and manifest and the latter is complex. This criterion is identically present here.

And if they should argue back that there is a certain evil aspect involved in occultation, this has already been answered that aspects of evil are conceivable, such as that occultation is an act of oppression, lie, vanity, ignorance, or that it leads to mischief. And none of these are involved in the occultation of the Imam. Therefore, it should not be claimed that there is an evil aspect involved in it.

Another Query

If it is said: Why does not Allah bar the people from reaching the Imam and why does not He protect him in a way so he may establish his rule and our Lutf is materialized for us? Just us we say about the Prophet when Allah sent him, He protected him until he had delivered the Shariah, it would be necessary that the Imam's case be the same.

Reply

Protection is of two kinds. One of kind is not incompatible with conferment of religious duties as it does not compel the subject to forsake the wrong. The other kind of protection leads to such compulsion.

And Allah has provided the first protection, as He has protected the Imam from oppression by forbidding it and by encouraging obedience to him and compliance to his orders and prohibitions and that he may not be disobeyed in any of his orders and that he should be helped in all matters that strengthen his rule and power. All such measures are compatible with conferment of obligations. If someone disobeys with this regard and does not take the necessary measures for this objective to materialize, he has done that on his own, and it is not the work of his Creator.

The other kind of protection is that He literally protects him from his adversaries by using coercion and compulsion and by rendering them incapable of oppressing and disobeying him. Therefore, this is not compatible with religious duties, which require free choice in order to have meaning, and thus, religious obligations must be annulled.

Common excellences in Prophet and Imams

As for the Prophet (s.a.), we say that God must protect him so he may deliver religious laws, because it's not possible to discern religious laws except through him. Therefore, it's necessary that God protects him. However, the Imam is not like him, because as far as the delivery of the religious laws are concerned, the public does not have any excuse and all rules they need are indicated by their proofs and it is possible for them to learn them without the need to the Imam's words.

If we suppose that religious duties cannot be known except through the words of the Imam, then it will be necessary that God Almighty should

protect him and manifest him in such a way that no harm can reach him, as in the case of the Messenger (a.s.).

The like of the case of the Imam is that once a prophet has delivered the message and then his security is threatened, it is not necessary for God to protect him, because the excuse of the public has been removed through his delivery and they have a path to discern the Lutf conferred upon them. However, it is possible that there might be another message that must be delivered in the future, which may require God to protect him as He protected him in the beginning. Thus we equated the matter between the Prophet and the Imam.

If it is said: Explain it to us anyway - though you are not bound to - the reason of the occultation and what can its reason be, in a way that it may be clearer in reasoning and more cogent in demonstration.

Answer: What one can be certain of to be the reason of the occultation of the Imam is his fear for his life by murder through the threats of the oppressors to him and their disallowance of him to administer the affairs he is responsible to direct and administer. As he fears for his life; it becomes necessary that he goes into occultation and hiding, just like the Messenger (a.s.), who once hid in the Mountain and another time in the cave and he had no reason but the threat of harm against him. It cannot be suggested that the Prophet (s.a.) went into hiding from his people after he had delivered what he was required to deliver and they did not have any need to him anymore-whereas the discourse with respect to the Imam is contrary to that-and furthermore, the hiding of the Prophet was not long and stretched, whereas ages have passed since the beginning of the occultation of the Imam.

This suggestion is foul, because the reality is not as hinted, because the Prophet (s.a.) went into hiding in the Sheb Abu Talib and in the cave in Mecca before the migration, a time when he had not delivered the entirety of religious codes. Most of the religious rules and a considerable portion of the Quran descended in Medina. So how did you rule that it was after the delivery? If the matter was as hinted that the delivery had been completed before the Prophetic occultation, the completion of delivery does not fulfill the need to his administration and leadership, his orders and prohibitions, for no one can say that after the religious laws have been delivered, no one needs the Prophet's leadership. The adversary does not believe in such a view.

This is a reply to a person who says that the Prophet (s.a.) had delivered all that our welfare depended on, and what he was going to deliver in the

future was not expedient to be delivered to the public presently; and therefore, his occultation was reasonable, whereas, the Imam is not like that according to you, as his active leadership in every instant is a Lutf to the creation, therefore, in no circumstance his occultation is warranted and his aide and protection is necessary so he may appear and the legitimate reason of not following religious codes by the mukallaf be removed.

This is invalid because we explained that though the Prophet (s.a.) had delivered all that mankind's welfare depended on at that time, his leadership and his orders and prohibitions were needed without any dispute amongst scholars. However, despite that, it was permissible for him to go into hiding. Likewise is the Imam.

Besides, Allah's order to the Prophet (s.a.) to hide in the Mountain at one time and in the cave the other, is a sort of protection, because it is not full protection in which He would literally defend him against his enemies through making his enemies weak or strengthening him through angels. Because it is possible to conceive harm to the religion stemming from strengthening him through such measures.

Therefore, it is not right for God to do that. And if it should be devoid of any aspect of wrong, and God knows that expediency requires so, He would strengthen him through angels and defend him against his enemies. And when He does not do that, and it is proved that He is All-Wise and that it is incumbent upon Him to disallow any legitimate excuse on part of the mukallafin not to obey the religious codes, we discern that His taking such measures would evoke no benefit, but rather it would be inexpedient.

What we say is that in general it is incumbent upon Allah to strengthen the hand of the Imam to facilitate his uprise and his administration of the society and to perform that through angels and men. However, when He does not do that through angels, we discern it is because it involves inexpediency. Therefore, this must be rendered through men. And should they not perform that, it is something of their own misdoing not that of the Lord's. Thus, this explication invalidates all criticisms of this sort expressed at this juncture.

If it is permissible for the Prophet (s.a.) to undergo hiding, inasmuch as he was needed, due to the fear of harm, and the blame in this regard faces the individuals who threatened him and forced him to go into hiding, likewise, the occultation of the Imam is on the same grounds. To make a distinction in this regard in terms of the length and shortness of the occultation, is not correct, because there is no difference between short and brief occultation and

lengthy and protracted occultation, since when the blame of hiding does not rest on the person who is undergone hiding, bur rather on the ones who have forced him to going into doing so, the cause that has prompted the hiding can have a long duration as it can a short one.

Objection

If it is said: If it is fear that has forced him to go into hiding, verily his forefathers, according to you, were living under Taqayyah and fear from their enemies. Why did not they go into hiding also?

Reply

Fear from their enemies did not threaten his holy forefathers, peace be with them, as they adhered to Taqayyah and ostensibly retracted from the claim of Imamate and denied it from themselves. Whereas, the Imam of the Age faces every fear, because he is the one to rise with the sword and make the call for his leadership and fight his adversaries. Where is the similarity between his fear from his enemies and the fear of his forefathers, if there is no scarcity of reflection? Moreover, when anyone of his forefathers, peace be with them, was murdered or died, there was someone qualified for Imamate from their progeny to replace him and fill his position, whereas the case of the Master of the Age is diametrically opposite to this, since it is well-known that there is no one to succeed him and sit in his position. Therefore, the difference between the two instances is clear.

We have also previously elucidated the difference between the instance that he exists in hiding where no one or few can reach him and the instance of his nonexistence until his capacity of governance is known and then God creates him.

Likewise is their criticism, which asks what is the difference between his existence in a way that no one can reach him and his existence in the heaven. Because we shall say that if he exists in the heaven in a way that the condition of the dwellers of the earth does not remain hidden from him, the heaven is like the earth in such a case, and if it does remain hidden, such an existence equates to his nonexistence. Then the argument is turned around against them about the Prophet (s.a.) by asking, "What is the difference between the prophetic existence in hiding and his nonexistence and his being in the heaven?" Whatever answer they will give with respect to this question is our very answer to them with respect to their question, as we elaborated earlier.

They cannot make a distinction between the two cases, saying that the Prophet (s.a.) did not hide from everyone and merely hid from his enemies and the Imam of the Age is hiding from everyone.

Because first, we are not certain that he is hiding from all of his devotees, and such incertitude is sufficient in this argument. Furthermore, when the Prophet (s.a.) hid in the cave, he was hiding from his devotees and his enemies and there was no one with him except Abu Bakr.

And it was possible that he had gone into hiding without anyone, friend or foe, had prudence demanded that.

Application of Divine Penalties during the Occultation of Imam Zamana (a.s.)

If it is said: What is the case with the penal codes in the time of occultation? If they are not enforced against criminals, as the Shariah has demanded, then it is an abrogation (naskh) of the Shariah. And if they are still in effect, then who is going to implement them?

We will say: Rightful punishments remain in the account of the people who deserve them. If the deservers are still alive when the Imam appears, he will enforce these punishments against them on the basis of either testimonials or their own confessions. And if this is not done because the deservers have died, then the sin of suspension of the punishments rests on the people who threatened the Imam and forced him into occultation. This does not constitute the abrogation (naskh) of penal codes, however; because, a penal code has to be upheld only when there is the power and capacity for upholding it and when there is no encumbrance on the way. Its enforcement is not binding if there is encumbrance. Abrogation (naskh) is involved when a code is not to be enforced even when there is the power and capacity to enforce it and there is no encumbrance.

Such people are asked, "What do you say about the state in which 'the wise and the senior' (ahl al-hall wa al aqd) are not able to select an Imam? What is the case of the penalties?" If you say they are not binding, this is abrogation (naskh) on the same merits you accused us of abrogation. And if you say penalties remain enforceable with respect to their deservers, this is our very answer as well.

If it is said: Abu Ali has argued that in the conditions in which "the senior and the wise" are not able to select an Imam, Allah does works that stand in place of enforcing the penalties and take away the excuse of the mukallafs; and Abu Hashim has said that enforcing penalties is a worldly matter and has no relationship with religion.

We say: If we say the same thing that Abu Ali has said: it will not be disadvantageous to our position, because enforcement of penal codes is not the reason for which we consider the existence of the Imam necessary, so when they are not enforced, it could lead to the untenability of the proofs of Imamate.

Enforcing penal codes is religio-legal matter, and we said that it is possible that the obligation of its enforcement lose its imperativeness when the Imam lacks power, or that it may remain owing in the accounts of the criminals. As there are these possibilities, it is also possible that Allah does works that replace the enforcement of penal codes. If we should accept Abu Ali's assertion, it will not harm our stance at all.

As for Abu Hashim's view that penal codes are for worldly benefits, it is unacceptable; because penal codes are obligatory acts of worship, and if they were for sheer worldly benefits, they would not be obligatory. Besides, he believes that enforcing the penalties falls in the category of requitals, and legal penalties are part of Divine punishments, some of which have been brought in this life for certain expediencies. How can he still say that they are for worldly expediencies? Therefore, this argument does not stand.

Finding the truth during the occultation of the Imam

If it is said: What is the path for finding the truth in the time of the occultation of the Imam? If you say that there is no way, you have led the public to confusion and misguidance and doubt in all their affairs. And if you say that the truth is found through its proofs, you will be told that this is a clear admission of lack of need to the Imam through these proofs.

We will say: True propositions are of two sorts: One kind is supported by rational arguments and the other kind is based on proofs that are narrated. Propositions based on intellectual premises are established and discerned through their proofs, and propositions based on narrations are substantiated through their proofs, which comprise the sayings of the Prophet (s.a.) and the

Imams, who have explained the subjects and elaborated them and have left nothing unexplained.

However the case is as we assert, we have proved the need of the Imam, because the reason of this need, which is continuous in every time and age, is that he is Lutf for us, as discussed earlier, and no one can take his place.

The need to narration is also clear, because though narrations are from the Prophet (s.a.) and the forefathers of the Imam, peace be with them, it is possible that the narrators turn away from them, either intentionally or by mistake, and the narration may remain disconnected or through someone who is not reliable. We have discussed fully in *Talkhis Shafi* and will not prolong the inquiry by bringing it here.

If the adversaries say: We suppose that some of the narrators concealed the Shariah and the word of the Imam is needed and the truth may not be known but through him, and on the other hand, the fear of life from his enemies continues. So what is the solution?

If you should say that he will appear despite his fear for his life, it follows that his fear for his life does not warrant his occultation in the first place, and thus, he must appear.

If you say that he will not appear and the duties that have not reached the Ummah are not binding, it is an assertion against the consensus (Ijma), which says that everything the Prophet (s.a.) has introduced in his Shariah and has explained it, is imperative and binding on the Ummah until Judgment Day.

If you say that the duty is still binding, you are suggesting a duty that is beyond our capacity and an obligation to perform a task, which we do not know.

We will say: We have answered this question in *Talkhis Shafi* in detail. In brief, if Allah knows that some of the narrations pertinent to the biding religious laws have not reached the people in a situation of Imam's Taqayyah and fear from his enemies, He will annul their imperativeness from the people who do not have access to them.

However, if consensus (Ijma) proves that religious duties are continuously binding over all of the Ummah until Judgment Day, it can be inferred that if such an interruption in transmission of narrations occurs, it

will be only in a situation when the Imam is able to appear and make declarations and clarifications.

Statement of Sayyid Murtadha (a.s.)

Sayyid Murtadha (a.s.) was lately saying that it is possible that there may be many things that have not reached us and are entrusted with the Imam and the narrators have concealed them and have not narrated them. However, it does not follow that people are not bound by these religious duties.

Because if the reason of occultation is his fear for his life from the people who have threatened him, the people who have forced him into hiding are ultimately responsible for the missed teachings of the Imam and his leadership, as they forced him into occultation. And if should these people end threatening him, he will appear and the Lutf of his leadership will materialize and the teachings he has to offer will manifest. Therefore, he has not caused this concealment of the religious teachings.

However, if the enemies do not end the fear and it continues, they are responsible for both cases. This argument is strong and supported by principles.

Opinion of an Intellectual

Amongst our scholars there is a view that the reason of his hiding from his devotees is his fear they will spread his news and discuss their gatherings with him out of happiness, which will lead to fear from the enemies.

This is criticized because the wise Shia cannot fail to discern the harm posed to him and themselves from expressing their gathering with the Imam. So, how can they inform about it while they know the extent of the general harm that is threatening them? If this is possible in the case of one or two individuals, this cannot be said about the congregation of his Shia to whom he is not appearing.

Besides, it follows that his Shia have lost the occasion of benefiting from him in a way that cannot be made up for, because if his hiding is based on the prediction of something they will do in the future, it is not within their capacity to do something that will facilitate the rise of the Imam. This precipitates the nullification of the religious duties in which the Imam is Lutf for them.

Reply of Another Scholar

There is another view that the reason of his hiding from his devotees is because of his enemies; because the subjects, both devotees and enemies, can benefit from the Imam when his reign prevails and he runs the affairs and he is apparent and is exerting leadership without any encumbrance or challenge. Whereas, the enemies have obviously barred and prevented him from this. They have said that there is no purpose in his clandestine appearance to some of his devotees, because the expected benefit of leading the Ummah cannot be fulfilled but through his appearance and exertion of leadership for all. Therefore, the reason for the Imam's hiding in the way in which it is Lutf and prudent for all is the same.

Reply of Shaykh Tusi

It is possible to question this assertion by saying that though the enemies have prevented him from appearing to exert leadership and administration, they have not, however, barred him from meeting the specific devotees of his he would wish to meet, who believe in obedience to him and adherence to his orders. If there is no benefit in this sort of meeting that is restricted and specific, because he is ordained for all, this suggests that the Imamiyah Shia have not availed any benefit from the demise of Amirul Momineen (a.s.) until the days of Hasan Ibne Ali Askari and until the Qaim. It also suggests that the devotees of Amirul Momineen (a.s.) and his Shia did not enjoy any benefit from seeing him prior to his assumption of the administration and the scepter. The asserter of these words has reached where no sensible man would reach. Besides, even if it is accepted that the Imam can only benefit when he is apparent to all of the subjects and his orders are executed over them, their view loses its tenability from another aspect, namely, it follows that the religious rules for the sake of which the Imam is the Lutf, will lose their imperativeness.

Because if the Imam does not appear to them, probably it is not because of them and nor it is in their capacity to remove the cause of his occultation. Therefore, the religious rules must not be binding for them.

Because if one nation can prevent the Lutf of another nation of mukallafs, and the duties for which that Lutf was a Lutf, remain binding for them, on the same token, it is possible that one mukallaf may prevent another mukallaf through imprisonment or other similar means, which he cannot

remove, and on virtue of which he cannot walk, but the duty of walking shall continue to bind him.

They cannot differentiate between such imprisonment and Lutf, as the former renders the duty impossible and its occurrence is not imaginable whereas the absence of Lutf is not like that.

Because majority of the adliyya believe that the absence of Lutf is like the absence of power and means, and that a duty with respect to someone who is devoid of the required Lutf is like a duty without the power and means of accomplishment and presence of encumbrances, and that a person who deserves a Lutf and does not receive it has legitimate excuse not to comply with the Divine rulings, just as someone who is imprisoned and restricted has a legitimate excuse not to perform a task that cannot be performed while incarcerated.

Another Reply

The appropriate answer to this question which we mentioned on behalf of the adversary is to say that first, we do not believe in his occultation from all of his devotees. Rather, it is possible that he appears to the majority of them. Everyone can only know his own condition. If the Imam appears to him, his excuse not to comply with religious duties ends. And if he does not appear to him, he discerns that the nonappearance is because of himself-though he may not know specifically why otherwise, binding him with religious duties would be wrong.

When he knows that he is obliged with religious duties and that his Imam is in occultation from him, he discerns that it is because of himself. This is similar to the view of our scholars that someone who has not contemplated the means of cognition of Allah, the Exalted, and thus, has not found certitude about Him, he must be certain that this is due to a shortcoming of himself or else religious duties must not be required from him.

Based on this, the strongest reason that can be given for this is that if the Imam appears and his person is not recognized and identified, it is necessary that he works a miracle to indicate his truthfulness. And it requires reflection to know whether something is a miracle, which can be subject to doubts.

Therefore, it is not possible that it be evident from the condition of a person to whom the Imam has not appeared that if he appears to him and

shows him a miracle, he may not reflect well and have doubts and believe that he is a liar and spread this news and cause the harm that was mentioned earlier.

Question

If it is said: What is the fault of the devotee to whom the Imam has not appeared, because such prediction can be made about him, and how can he reflect on the miracle that will come with the Imam and what can he do to compensate for the cause of the occultation?

Reply

We will say: The reason for hiding from the devotees is nothing but the known fact of his shortcoming and his capacity for its recompense, because it is possible that it should be known from the condition of the devotee that when the Imam appears to him, he will not mull the miracle that will be with the Imam, which will be a misdoing of his own, leading to lack of discrimination between miracles and ordinary events and a proof and a doubt.

If the devotee was in a better position, he would not have failed the miracle of the Imam. Therefore, he must make up for this shortcoming of his. No one can say that this is a duty that is beyond his capacity and reliance on an unknown event in the future, because this devotee does not know his specific shortcoming in contemplation and reasoning, so he could make up for it and prepare himself for it; we believe you are binding him to something that does not legitimately bind him. That can be the case with regard to a religious duty that is sometimes clear and sometimes confusing with some other duty; and if the capacity with respect to both duties exists, then when the devotee introspects and sees that the Imam does not appear to him and he does not consider the aforementioned wrong reasons of the occultation valid, he realizes that the reason of the occultation is indebted to himself. And when he realizes that the strongest of the proofs is what we mentioned, he discerns that the shortcoming is his own with respect to the miraculous signs and their conditions.

Therefore, he must reflect on that and get rid of doubts and anything that causes confusion. Whoever takes toils in this regard and reflects well, he will definitely discover the difference between the right and the wrong. Man is himself on occasions as this knowledgeable of himself. It is not possible to do anything beyond to ask to go to the extreme in investigation and research and

finding and submitting to truth. We mentioned that this case is similar to what we say to our adversaries when they look into our proofs and do not attain satisfaction.

Question

If it is said: If the case is as you are saying, it would be necessary that he does not know any of the miracles in this condition and this leads to not knowing the Prophethood and the veracity of the Prophet, which further takes him outside the bounds of not only Iman but also Islam.

Reply

We will say: That does not follow, because it is not impossible to be subject to doubts in certain miracles and not all of them. It is not necessary that if doubts arise with respect to some miracles, they do with respect to all of them.

Therefore, it is possible that the miracle indicating Prophethood not be subject to doubt and thusly he attains certitude that it is a miracle and realizes the Prophethood of the Prophet (s.a.) and the miracle that appears on the hands of the Imam be another matter, in which he could have doubts, and thus, he finds doubts in his Imamate, even if he is a believer in Prophethood.

This is as we say. If someone who believes in the Prophethood of Musa (a.s.) due to his miracles which prove his Divine mission, does not properly view the miracles that manifested from Isa and our Messenger Muhammad (a.s.), it is not necessary to believe that he did not view these miracles, because it is possible that he may be aware of them and how they indicate their purpose, though he may not know these are miracles and their indication of their purpose has been unclear to him.

Question

If it should be said that according to this, everyone to whom the Imam has not appeared should be certain that he is committing a major sin, which is an extension of Kufr, because he is guilty, according to what you have presumed him to be, with respect to the occultation of the Imam and his loss of what is beneficial for him; this makes the devotee of the Imam his enemy.

Reply

We will say that it is not necessary that the said shortcoming be Kufr or a great sin in this condition. He did not believe that the Imam is not his Imam, nor did he threaten his life. He merely failed to understand certain things, which was like a cause for that it was known from his condition that this doubt in Imamate will occur from him in the future and has not occurred now. Thus, he is not necessarily a disbeliever, or like a person who considers the Imam a liar or doubts his truthfulness. It is a sin and a mistake that do not negate belief and merits for rewards. The devotee of the Imam does not go into the same category as his enemy in this case, because the enemy holds an opinion about the Imam which amounts to disbelief and a major sin, and the devotee is opposite to that. We said that what is "like a cause" for disbelief is not necessarily disbelief at this stage, because if someone of us believes that someone he is an independent cause with respect to other objects, it will be ignorance and mistake, but not Kufr.

It may be possible to predict about such a person that if a prophet comes to him and does a miracle that Allah puts an object into his hand, that he will not accept that. Definitely, if he knew it were a miracle, he would have accepted it and his belief about the power of the person would be like a cause for this and this is not Kufr.

Question

If it is said: This answer too does not conform to your principles, because your denomination believes that someone who has faith in God, His attributes, the Prophet and Imamate, he cannot commit an act of Kufr. If this is the case, how do you explain the reason of the hiding of the Imam from the Shia if the Imam appears and manifests miracles, the devotee will doubt in the miracle and will not recognize it. And doubts with regard to that is Kufr. This is not compatible with the principles of your religion.

Reply

We will say: The premise you have mentioned is wrong, because to doubt the miracle that will appear on the hands of the Imam is not inconsistent with belief in the person of the Imam in general. It is inconsistent with the fact that what is generally known and believed in is he is this specific person or not. And such a doubt is not Kufr. If such doubt were Kufr, it would be Kufr even if he does not manifest a miracle, because before the miracle is

worked, he doubted whether this person was the Imam or someone else. It would be consistent with his belief in the Imamate of the Imam in general, if he doubts his Imamate in general, and that is impossible.

Occultation of the Imam is also a divine grace (*Lutf*)

Sayyid Murtadha (r.a.) used to say, that the question of the adversary from us that why the Imam does not appear to his devotees is irrelevant, because if he means that the Lutf of the devotee does not exist and therefore, his religious duties are not binding, it is not correct.

Because his Lutf exists, since he knows that he has an Imam who is in occultation and he expects him to rise any hour and rule over the world. Therefore, he must fear that the Imam may appear and punish him and thus, must abstain from wrong acts and perform his obligations.

Thus, the occultation for him is as if the Imam is in a nearby land. Many a time, the condition of occultation is more so effective in this regard, because in such a case the Imam can be with him in his land and in his neighborhood and watching him without his knowledge.

Concealed Births

We had mentioned previously that the concealment of the birth of the Master of the Age is not unordinary, as the likes of it have occurred in the narrated stories of kings. Scholars of Persia and other narrators of the lives of rulers and have mentioned similar accounts, such as the well-known story of Kaikhisrau; whose mother was the daughter of Afrasyab, the king of the Turks, and concealed his conception and birth, and whose grandfather, Kaikawas, the king of Persia, desired to kill him. So his mother hid him and his story is famous in the books of history. Tabari has mentioned it.

The Quran has spoken of Ibrahim and that his mother gave birth to him in secrecy and how he hid him in a cave until he grew up and then his story unraveled. It mentions the story of Musa (a.s.) that his mother threw her in the water for her fear of his life from the Firon. This is a famous story and the Quran has mentioned it.

The story of the Master of the Age is similar and equal to these. So how can it be said that it is against the ordinary? Some people have a son from

concubine that he hides her from his wife until he is at his deathbed, when he confesses.

Some people hide their progeny because of their family, fearing that they will kill his son out of greed in the bequeathals. These events are not uncommon and they happen. Therefore, one must not evince wonder in the like of it in the Master of the Age. We have witnessed many events like this and have heard much about them, therefore, we will not prolong the discourse with more examples, because it is clear in the practices of the society. There are many people we have found whose lineage has been clarified a long time after their fathers' death. No one knew such a person's lineage until two Muslims testify that his father had confided in them in secrecy due to his fear from his wife and his family; so they testify afterwards so that they can be related to a particular man or woman.

Why the Promised Mahdi was born in an Extraordinary Manner

As for the acts of Ja'far Ibne Ali, the uncle of the Master of the Age, his rejection of the testimony of the Imamiyah that his brother, Hasan Ibne Ali had a son born in his lifetime, his rejection of his existence after his brother, his usurpation of his brother's bequeathals and inheritance, his behest to the rulers of the time to imprison the concubines of Hasan in order to force them to negate pregnancy to underscore his rejection that his brother had a son, and his declaration that any Shia who claimed that Hasan left behind a successor was worthy to be killed, these cannot confuse a learned man, because everyone agrees that Ja'far was not infallible like prophets, that had he been so it would have been impossible for him to reject the truth and uphold the wrong. Rather, he was fallible and able to make mistakes.

The Quran has spoken of the wrongs of the sons of Yaqub to their brother Yusuf and how did they throw them into the well and sold them at a very insignificant price. And they were the progeny of the prophets, and some people believe they were prophets. If they can perpetrate such a grave error against their brother, how cannot Ja'far Ibne Ali utter denials about his nephew out of greed for the worldly pleasures? Who can consider this impossible but a bull-headed adversary?

If it is said: How is it possible that Hasan Ibne Ali may have a son while during the malady in which he passed away, he addresses his final will regarding his trusts and alms to his mother, whose name was Hadith and

whose patronymic was Umme Hasan, and refers their affairs to her? If he had a son, he would have mentioned it in his final will.

We will say: He did that in order to advance the purpose he had in hiding his birth and concealing him from the rulers of the time. Had he mentioned his son and addressed his final will to him, he would have breached his sole purpose. He needed the men of the government and yeomen of the king and the witnesses of the judges to refer to her in order to safeguard his trusts and alms and also to maintain secrecy of the existence of his son by not mentioning him and to protect his life by not mentioning him.

Anyone who thinks that this is the proof of the falsity of the Imamiyah belief, he is not familiar with practices in the world. Imam Sadiq Ja'far Ibne Muhammad (a.s.) did similar to this when he addressed his final will to five people, the first of whom was the ruler of the time, Mansur. He did not exclusive address his son Musa (a.s.) in them in order to protect him. He addressed al-Rabi', the judge of the time, and his concubine Hamida Barbariyya, and he mentioned his son Musa Ibne Ja'far (a.s.) last in order to hide his position and protect his life. He did not mention along with his son Musa (a.s.) any other of his sons. Perhaps they included someone who would have claimed the position of Imamate after him and had argued so on the basis of his inclusion in the addressees of the final will. And had not been Musa (a.s.) prominent and well known amongst his sons, and his position and relationship to him famous, and his scholarship and erudition well established, and had he been unknown, Imam Sadiq (a.s.) would not have mentioned him in his final will and would have sufficed on the others, as did Hasan Ibne Ali, the father of the Master of the Age.

Question

If it is said: Your assertion that since the birth of the Master of the Age until this day, which is a long period of time, no one knows his place and his residence, nor does anyone reliable brings any news about him. This is extraordinary, because everyone else who underwent hiding from an oppressor due to fear of his life or other reasons, he does not go into a very lengthy hiding and it does not take more than twenty years. Likewise, he does not hide from everyone the place of his hiding and some of his trusted followers and his family do know his place and bring the news of his meeting. Your belief is very different from that.

Reply

We will say: The case is not as suggested. A number of the companions of Abu Muhammad Hasan Ibne Ali (a.s.) saw him during the lifetime of his father and they were his companions and close devotees after his father's demise.

They were middlemen between him and his Shia and were well known, as we have narrated, and carried religious guidance to the Shia and brought his answers to their questions and received their religious dues from them for him. They were a group who were declared righteous by Hasan Ibne Ali (a.s.) in his lifetime and he had appointed them his trustees and had designated them with overseeing his properties and his affairs, mentioning them by their names and names of their fathers such as Abu Amr Uthman Ibne Saeed Samman, his son Abu Ja'far Muhammad Ibne Uthman Ibne Saeed, and others that we will mention in detail.

They were wise, trustworthy, extremely reliable, intelligent, and men of great noble characters. They were respected by the rulers of the time for their respectability and majesty, and were honored for their trustworthiness and famed noble characters. They were so trustworthy that they would return even their enemies' trusts.

This invalidates the assertion that no one has seen our master.

After the companions of his father, communication was intact with him through the emissaries between him and his Shia, whose words were trusted and their piety and trustworthiness made them reliable. We may bring some of their narratives in this regard in the future.

Narrations from his holy forefathers (a.s.) had preceded him that the Qaim (a.s.) will have two occultations, one of which is longer than the other; and that in the first communication with him will be established and in the second one, communication with him will not be established. The events unfolded as predicted by these narrations, enhancing the strength of our arguments.

We will explain this reasoning in the future, God willing. This is not an event so out of the ordinary, as they have suggested.

Even if it were so, it is reasonable that Allah may violate the ordinary in the case of hiding a specific person and conceal him because it is expedient and wise.

Disappearance of the prophets

Khizr (a.s.) is alive since before our time, since the time of Musa (a.s.) according to the majority of the Ummah until our time. This is a matter of consensus amongst historians that no one knows his place of residence and no one knows if he has any companions except his story with Musa in the Quran and the various narratives that some people think they have seen him as a pious man and after separation from him have came to the conclusion that he has been Khizr.

There is the story of the hiding of Musa, the son of Imran from his homeland and his flight from the Firon and his folks, as spoken by the Quran. No one found him for a long period of time, nor did they recognize him until God sent him as an apostle and he made the call to follow him and then the friend and the foe recognized him.

There is the story of Yusuf, the son of Yaqub, to which a Surah of the Quran is dedicated and it recounts how he was hidden from his father, an apostle who received revelations day and night, yet the news of his son is hidden from him and his sons, who would meet him and transact with him and would not recognize him. Years passed like before Allah revealed his story and united him with his father and brothers. Such an event is extraordinary and we have not heard the like of it.

There is the story of Yunus, the son of Mata, the messenger of God, with his people and his flight from them when they disputed him for long and violating him did not concern them much. So he went into occultation from them and from everyone so much so that no one knew where he was. God hid him in the abdomen of a fish and saved his life for the sake of expediency until that period was passed and God returned him to his people and united them. This is also extraordinary and far from the ordinary events we hear, narrated by the Quran.

Likewise is the story of the "people of the cave" narrated by the Quran how their story unfolded and how they hid from their people and fled to save their religion. If the Quran had not spoken about it, our adversaries would have rejected this in order to facilitate their denial of the occultation of the

Master of the Age. However, Allah informed us that they remained three hundred years like that in hiding, in fear, and then Allah brought them back to life and they returned to their people. Their story is well known.

There is the story of the "owner of the donkey," whose story is narrated by the Quran and the "people of the book" believe that he was a prophet. God made him dead and then brought him back to life. His food and drink did not change. That was very extraordinary.

If all these events are well known, how can they reject the occultation of the Master of the Age? Except that the adversary may be an atheist, nihilist, negating all of these as impossibilities, in which case we will not discuss with him the subject of occultation. But rather our discourse with him will change to the very existence of God and that this is within the bounds of God's infinite power. Our discourse with regard to occultation is with someone who is a Muslim and confesses that this is within the realm of power of God and we are showing similar examples to him.

Similar examples of this narrated by historians and biographers are many such as in the stories of the kings of the Persians and their hiding from their people for a period in which they do not know their whereabouts and they return to show their purpose from the enterprise. Though the Quran has not spoken of this, it is chronicled in history.

Likewise a number of rulers of Rome and India had hidings and unordinary events which we will not mention, because the opponents may reject them as is their habit in order to reject the traditions.

Long age of Imam Zamana (a.s.) is not extraordinary

If it is said: Your claim of the long life of your Patron is extraordinary, as according to you, he remains a man of complete intelligence, strength and youthful looks. Because he is, according to you, at this time, which is 447 A.H., is a hundred and ninety-seven years old, as his birth was at 256. Ordinarily, no man lives this long. How did ordinary norms stand violated about him, whereas they are not violated except in the cases of the prophets?

Reply

We will say: There are two answers for this. One is that we do not accept that this is a violation of all ordinary norms. Rather, similar long lives, and

lives longer than his, have been recorded, and we mentioned some of them such as the story of Khizr (a.s.) and the narrative of "the people of the cave" and others. Allah has reported that Nuh (a.s.) lived fifty short of one thousand years amongst his people.

Historians say that he lived longer than that, and the said period was the length of time in which he called his people to faith after he was sixty years old. It is narrated that Salman Farsi met Isa Ibne Maryam and lived until the time of our Prophet (s.a.). His story is famous. The story of people with long lives amongst Arabs and non-Arabs are famous and chronicled in books and in history.

Scholars of hadith have narrated that Dajjal is alive and that he was present in the time of the Prophet (s.a.). Dajjal is the enemy of God; if a long life is possible with respect to an enemy of God because of certain expediencies, how cannot the same be possible about a bosom friend of God? This is but obduracy.

The author says: Then Shaykhut Taifa mentions stories of people with long ages, as we will bring in the future. Then he proceeds as follows:

"If our adversary considers this impossible from astrologers and physicists, then the inquiry is about the basics of this question. The world is a creation and it has a Creator, Who has set the ordinary norms of short and long lives and He is capable of lengthening lives and taking lives. If this is clarified, then the inquiry becomes easy.

If our adversary accepts this but says this is out of the ordinary norms, we have already responded to that it is not out of all of the ordinary events. If he says it is out of the bounds of our ordinary events, we will ask: What is wrong with that?

If they should say that such events are not possible, but in the times of the prophets, we will say that we dispute that assertion. We believe that extraordinary events can be worked by the prophets, Imams and virtuous servants of God. The majority tradition scholars, and many of Mutazelites and Hashawiyya accept this. And if they call them "karamat," that is a difference only in words. We have proved the possibility of these events in our books and have explained that extraordinary events prove the truth of the person who brings them forth; and we discern he is either a prophet, an Imam, or a virtuous man through his words. All the doubts they raise with this regard, we

have responded to them in our books and will not prolong the discussion by bringing them here.

The frailty and feebleness of the body that comes with the passage of time and old age is not something that is inevitable. Allah has set the ordinary pattern that this comes along as the time goes by. This is not however necessary and God is able not to do according to the pattern He has set. If this is accepted, it is proved that the phenomenon of long lives is possible. We recorded narratives of people who did not change with the passage of time and their old age. How someone who believes that Allah will settle the believers forever in Paradise as youths who will never grow old can reject this?

Of the proofs proving the Imamate of the Master of the Age and that his occultation is not an impossible phenomenon is the narrations of the two distinct denominations, the Ahle Sunnat and the Imamiyah, that the Imams after the Prophet (s.a.) are twelve, not more not less. When this is proved, anyone who is certain of it, will be certain of the Imamate of the Twelve Imams. We profess their Imamate and believe in the existence of Ibne Hasan and his occultation. Because anyone who disagrees with the Imamiyah on anyone of these Imams, their Imams do not remain on this number, but rather, increase. When this specific number is proved through the narrations we will bring, our objective is proved.

The author says: Then Shaykhut Taifa narrates some of the narrations about the Twelve Imams from both denominations, which we have recorded. Then he says:

Objection

If it is said: First prove to us the veracity of these narrations, for they are singularly narrated traditions and do not prove a topic for sure. This is a subject that requires certainty. Second, prove to us that these narrations intend the Imams you believe in. The traditions you narrated from your adversaries, and the majority of the narrations you narrated through your own sources, if we set aside their disputability, they do not mention the Imamate of your Imams, because they include others. How do you say that your Imams are the ones intended by these traditions?

Reply

We will say: The proof of the veracity of these narrations is that the Shia Imamiyah have narrated this through widely-related (*Tawatur*) inordinate numbers of narrators and the reliable chains of narrations thereof are recorded in the books of the Imamiyah in the proofs of the Imamate of Amirul Momineen (a.s.).

Besides, the narration by the two different denominations, which have different beliefs, is a proof of the veracity of the narrations they both agree upon. That is because it is customary that anyone who believes in an idea, which is proved through narration, then he has every motivation to narrate those narrations, and his adversary will have every motivation to invalidate his narrations or to weaken him and reject his narrations.

Such is the practice in praising individuals or criticizing them. When we see that a group averse to this one narrates the same narrations they have narrated, and have not questioned its narration or its content, this indicates that God has undertaken the narration thereof and has forced them to narrate it. And this is a proof of the veracity of the narration.

A glance at our opinion

The proof of the fact that our Imams are intended by these narrations is that when it is proved through these traditions that the Imams are twelve Imams and that they neither exceed this number, nor are they short of it, our creed is proved, because the Ummah is divided into denominations: we, who believe in this number and believe in the Imamate of our Imams, and others who do not believe in this number and their Imamate. If someone should believe in the number and does not believe in their Imamate, he is treading outside the bounds of consensus (*Ijma*), and any belief outside the bounds of consensus (*Ijma*) is definitely void.

Also of the proofs of the Imamate of Ibne Hasan (a.s.) and his occultation is the widespread and well known traditions and sayings from his forefathers, peace be on them, uttered long before these times. These traditions state that the Master of the Age will have an occultation and they describe the qualities of his occultation and the disputes and events that will take place in its duration. They state that he will have two occultations, one of which will be longer than the other, and that in the first one communication will be open

with him and in the second his news will not be coming. The later events unfolded as predicted by the traditions.

Had they not been correct, and had his Imamate not been valid, they had not corresponded with events which happened later, because that cannot happen but through God's delivery through the tongue of His Messenger.

This path of reasoning is also a measure on the basis of which scholars have previously argued. We will mention just a few of the narrations that carry this meaning, to indicate the veracity of our claim, because complete incorporation of all the narration with this regard will be long and they are present in the books of hadith and can be found there.

The author says: Then Shaykhut Taifa narrates the narrations, which we have narrated from him in the previous and coming chapters of *Biharul Anwar*. Then he proceeds:

If it should be said that all of these narrations are singularly narrated traditions, which cannot be conclusive in a subject as this, as it requires certainty.

We will reply that our argument is based on the portion of these narrations, which predict an event before its happening and then that event happens as predicted. This is the proof of the Imamate of Ibne Hasan, because the knowledge of an event before it happens cannot be known but through Almighty God. Even if there were not but one tradition and its content corresponded to events later on, that is sufficient.

That is why the predictions of the Quran about future events are the proofs of the truthfulness of the Messenger (a.s.) and that Quran is from God, the Almighty, inasmuch as it is heard from a single narrator. But it does prove this single narrator's truth on the basis of this argument.

Solitary report and Widely related reports

Besides, narrations in this regard are mutawatir, narrated in inordinate numbers both by the same words and recounting the same concepts. As for the inordinate number of traditions carrying the same wordings, the Shia have narrated each such narration by mutawatir measures.

And this concept has been narrated in inordinate numbers through different words, because the great number of narrations, their different occasions, and their distinct chains, and the remote narrators thereof, prove their veracity. Because not all of them can be false. That is why on many occasions the miracles of the Prophet (s.a.) other than the Quran, and many other themes in the Shariah are proved through Tawatur, though the wordings may be singularly narrated. This is an accepted measure before our adversaries in this question. Therefore, they should not abandon and forget it when we come to discuss Imamate.

It is not worthy that close-mindedness leads one to reject self-evident things. This measure is accepted in praising or denouncing men. Therefore, they have argued for the generosity of Hatim and bravery of Amr and other things in the same way, though every instance of Hatim's generosity and Amr's stance in the battles is a singularly narrated incident. This is abundantly clear.

Of the proofs of the Imamate of Ibne Hasan, in addition to what has been mentioned so far, is that there is no dispute between the Ummah that a Mahdi will rise in this Ummah who will fill the earth with justice and equity as it shall be filled with oppression and inequity.

When we have established that the Mahdi is from the progeny of Husain and have invalidated any claimant for this position other than Ibne Hasan (a.s.) it is proved that he is the one intended by these narrations.

The author says: Then Shaykhut Taifa mentions the traditions of the Ahle Sunnat and the Chosen Congregation about the Mahdi (a.s.) which we have mentioned. Then he proceeds:

The fact that he is from the progeny of Imam Husain (a.s.) is proved by the narrations we mentioned, which describe that the Imams are twelve and mention their details. And because everyone who believes in the number we have mentioned, he believes that the Mahdi is from the progeny of Husain (a.s.).

Then Shaykhut Taifa mentions the traditions in this regard, as we have narrated from him. Then he says:

Question

If it is said: Is it not that these traditions have been the subject of dispute by various groups? The Sabaiyya have said that he is Amirul Momineen (a.s.) and he has not died. Some have said that he is Ja'far Ibne Muhammad who has not died. Some have said that he is Hasan Ibne Ali Askari (a.s.) and he has not died. Some have said that the Mahdi is his brother, Muhammad Ibne Ali, who is alive and has not died. What is your proof that would invalidate these assertions?

Reply

We will say: We have invalidated all of these assertions by proving that the individuals they believe to be alive are dead, and by proving that the Imams are Twelve, and by the rational arguments concluding the Imamate of Ibne Hasan through the miracles that prove his Imamate and through the narratives of his birth and his miracles that prove his Imamate.

The assertion that Amirul Momineen (a.s.) is alive is of an obdurate person, for the knowledge of his death and martyrdom is more famed than the story of the death of anyone else.

To doubt his death encourages doubting the death of the Prophet and all of his companions. Furthermore, his final will and the prediction of the Prophet (s.a.) that you will be killed and that your beard will be dyed with your blood also invalidates this assertion. These are facts that do not require us to bring narrations to prove them.

As for the death of Muhammad Ibne Ali Ibne Hanafiyyah and the invalidation of those who claim his Imamate, we talked about it previously in this book. Also, when we prove that the Mahdi is from the progeny of Husain (a.s.) the belief of the adversary of his Imamate is invalidated.

As for the Nawusiyya, who express uncertainty after Ja'far Ibne Muhammad (a.s.), we explained the invalidity of their belief, as we know that Imam Ja'far Sadiq (a.s.) passed away and that his son Musa Ibne Ja'far rightly succeeded him and that the Imamate of the Twelve Imams is a proven fact. The fact that he expressly confided a final will underscores our point.

As for the Waqifa who pause at the Imamate of Musa Ibne Ja'far (a.s.) saying that he is the Mahdi, we have invalidated their belief by proving that

Imam Musa Kazim (a.s.) passed away and that his death was a well-known historical reality and that his son, Imam Reza (a.s.) was the Imam after him, and this much is sufficient for the reasonable people.

As for the Muhammmadiyya, who said that Muhammad Ibne Ali Askari is the Imam and that he is alive and has not died, their assertion is invalid on the basis of our proofs of the Imamate of his brother, Hasan Ibne Ali the father of the Qaim (a.s.). Furthermore, Muhammad died in the lifetime of his father and his death was apparent and visible like the death of his father and grandfather. To dispute that would amount to disputing a self-evident reality.

As for those who believe that Imam Hasan Askari (a.s.) has not died and he is alive and he is the Mahdi, their assertion is invalid, because we know he died just as we know his forefathers before him died. And the path of knowing their death is the same and the proofs are the same. Besides, the followers of these ideas have perished and no longer exist, and had they been righteous in their beliefs, they would not have perished.

The author says: Then Shaykhut Taifa brings for all of this great many traditions, which he have narrated in the previous volumes in section more suited for them. Then he proceeds:

As for the belief that Imam Hasan Askari (a.s.) will come back to life after his demise and he will establish the Divinely ordained government, arguing on the basis of the tradition from Imam Ja'far Sadiq (a.s.), "He is been named Qaim, because he will rise after his demise." Their belief is wrong, because it is proved that he has passed away, and the assertion that he will come back to life requires proof. If it is possible for them to say that, it is possible for the Waqifa to say that Musa Ibne Ja'far will come back to life after his death. Additionally, it follows that the era will be devoid of an Imam after the demise of Hasan until he comes back to life, which has been rationally proven to be invalid. The traditions, which assert that should the earth remain without an Imam for an hour it would perish, invalidate this belief.

The saying of Amirul Momineen (a.s.), "O Allah, you do not leave the earth without a Hujjah, either apparent and famed or hidden and unknown," prove this.

Even if we accept the reliability of the tradition, "he will rise after his demise," it could mean that he will rise after his name will die and after he will be hiding and will not be known, which is possible in the language. Our

proof that the Imams are Twelve also disproves this claim. Besides, the followers of this creed have perished, and praise belongs to the Lord. Had they been righteous in their beliefs, they would not have perished.

As for those who believe that the time remains devoid of an Imam after Imam Hasan Askari (a.s.), their belief is invalid because we have proved through rational as well as narrational proofs that the time does not remain devoid of an Imam in any condition. Their argument that there were times when there were no prophets cannot benefit them, since we do not believe that there has to be a prophet in every age and such an assertion does not prove the possibility that an era can be without an Imam. Besides, the followers of this creed have perished as well, and praise belongs to the Lord. Therefore, this belief is also invalid.

As for the believers in the Imamate of Ja'far Kazzab after his brother, their belief is wrong, because an Imam has to be infallible and beyond making mistakes and he has to be the most knowledgeable of all of the Ummah in the rulings. However, indisputably Ja'far was not infallible.

The actions manifested by him, which contradict the notion of his infallibility, are more than to be enumerated and we will not prolong the book by chronicling them here. Should a need arise in the future, we shall mention some of them. As for his knowledgeability, he did not have any. How can he be an Imam then? Besides the followers of this creed have perished, and due to Allah is all praise and gratitude.

As for the assertion that Imam Hasan Askari (a.s.) did not have a son, it is invalid, because we proved that the Imams are Twelve and this Divinely ordained authority is bestowed to them. As for the one who thinks that the situation is confusing to him and he does not know whether Imam Hasan Askari (a.s.) did have a son or not, and that he will adhere to the Imamate of Imam Hasan Askari (a.s.) until it is proved that he had a son, his assertion is invalid, because we proved the Imamate of Ibne Hasan (a.s.) and we proved that the Imams are twelve. Retaining these proofs in mind, one need not be confused, but rather, it is most convincing that Hasan's son is the Imam. It is further strengthened by our proofs that no Imam passes away until he sires an heir and sees his legatee.

Our rational and narrational arguments that the era does not remain devoid of an Imam also invalidate this assertion. Their elicitation of the narration, "Adhere to the first until the next one is possible for you," is unreasonable, as this is a singularly narrated tradition. Besides, Saad Ibne

Abdullah has interpreted it thus, "Adhere to the first one until the second one appears to you." In this case, it is a proof of the successor (a.s.), because it requires to adhere to the first and not to seek the news of the next when he is in hiding and occultation due to Taqayyah, until Allah gives him permission to appear and he will be the one whose rule will manifest and whose person will be famed. Furthermore, believers in this dogma no longer exist, and praise belongs to the Lord.

As for those who have proclaimed the Imamate of Hasan and have said that Imamate has ended as Prophethood has, their assertion is worthless, because we have proved through rationality and traditions that no time can remain devoid of an Imam and that the Imams are twelve and that the Qaim was born after Hasan. Besides, they have also gone extinct, and praise belongs to the Lord.

We also demonstrated the invalidity of the promoters of the Imamate of Ja'far Ibne Ali, namely, the Fatahiyya, who believe in the Imamate of Abdullah Ibne Ja'far after the demise of Imam Sadiq (a.s.). And when Abdullah passed away without leaving any son behind, they came back to the Imamate of Musa Ibne Ja'far and after him proclaimed the Imamate of Hasan Ibne Ali. And when Hasan Ibne Ali died, they claimed the Imamate of Ja'far. Their belief is false for the reasons we invalidated the Imamate of Ja'far Ibne Ali and because there is no disagreement amongst the Imamiyah that Imamate pass from one brother too another after Hasan and Husain and we have brought in that regard great many traditions.

Another reason is that there is no disagreement that Ja'far was not infallible, while it is proved that an Imam has to be infallible. His actions contradict his being infallible.

It is narrated that when Ja'far was born for Abul Hasan (a.s.), people congratulated him. But they did not see any signs of gaiety in him. He was asked about it. The Imam replied, "Take his matter easy. He will misguide a great many congregation." His shameful actions and sayings narrated are more than to be recounted and we keep will keep ourselves clean by not mentioning them.

As for the one who says that the successor has a son and that the Imams are thirteen, their assertion is invalid because of our proofs that the Imams are twelve. Therefore, this assertion has to be discarded. Besides, all of these sects have perished, thanks God, and there is not a person who would uphold

any of these beliefs, and this itself is the proof of their falsity. This is the end of the inquiry by the Shaykh of the Congregation (a.s.).

Explanation of Allamah Majlisi

The author says: The inquiries of Shaykhut Taifa, the most respected Tusi ask for detailed explanation and analysis and further substantiation that our book is not the place to conduct them. We brought his inquiry here because his book is one of the sources from which we have narrated our traditions. The place where these rational and intellectual arguments need to be further elaborated is the books of theology.

As far as the traditions relevant to the subject are concerned, we have treated the matter with such generosity and efficiency that there is no capacity of doubts for any reasonable person, and rather even an adversary. We will expand on the submission of the Shaykh of the Congregation (a.s.) while replying to the queries of the adversary that every Shia from whom the Imam of the Age is hiding during the time of the occultation, he is guilty and sinful. It follows that no one of the righteous and saved congregation can be described as an Adil, since this sin of theirs that has prevented his appearance is either a major sin or a minor sin they have repeatedly committed. And both cases negate being Adil.

So how can the narrators of the traditions and the Imams of congregational prayers can be ruled to be Adil? How can their word be accepted in testimonials? On the other hand we definitely know that in every age there are men of great piety who will not hesitate to confess his Imamate and profess obedience to him as soon as the Qaim (a.s.) appears and manifests a minor miracle. There is no doubt that in many ages of the past, the prophets and their successors were imprisoned and cut off from public access. Considering the condition of their followers, it was abundantly clear that they were not guilty for that. When the Prophet (s.a.) hid in the cave, his appearance to Amirul Momineen (a.s.) and being in his presence was a Lutf for the latter. Meanwhile, it is not possible to suggest that the shortcoming in this regard was that of Amirul Momineen (a.s.).

The reasonable answer is that Lutf is a condition for the validity of religious duties only if it does not entail harm. We know that if Almighty God manifested a sign indicating His will when a sin is committed, for instance darkening the faces of the sinful person, it would encourage them to obey and discourage them to defy.

However, because this would bring about many harms and wrongs, He does not do that. It is possible that his appearance to his devotees only may entail great calamities for the followers of the Qaim (a.s.) causing their annihilation and destruction. His appearance in such circumstances will not be Lutf for them. His assertion that religious duties without Lutf are like religious duties with a deity, if we accept its validity is true when it is Lutf and disallowing harms and damages are not involved.

To derive a conclusion, after *al-husn wa al-qubh al-'aqlfyayn* are proved, and that common sense indicates that Lutf is obligatory from Allah, and that the existence of the Imam is Lutf on the basis of the consensus of all men of reason that prudence lies in the existence of a chief who calls to the betterment and disallows mischief, and that his existence is most beneficial for the public and encourages them to righteousness, and that he must be infallible and that infallibility can be known only through revelation, and that consensus is established on the fallibility of everyone but the Master of the Age, the existence of the Master of the Age is proved.

His occultation from the adversaries is apparent and is due to their guilt. As for occultation from those who believe in him, it is possible that some of them maybe guilty and the others may be denied some of the blessings of his presence for larger considerations of harms that would stem from the adversaries, or for an expediency for them in his occultation so that they believe in him despite the concealment and doubts and the severity of problems, which further leads them to greater rewards. Besides, the Imam's delivery of his benefits and guidance does not depend on his appearance in such a manner that they would know him. It is possible that the majority of the Shia receive great many blessings from him, unbeknownst to them, as suggested by the narration, which will come, "He is in his occultation like the sun above the clouds."

Moreover, the occultations of the prophets are sufficient evidence that such sort of existence of the Hujjah is a blessing, or else it would not have been sanctioned by Almighty God. As for the queries imaginable with respect to any of these premises and answers thereof, they are deferred to the books pertinent to the subject.

18

Chapter Eighteen: Occultations of the Prophets and Imam Zamana (a.s.)

ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ سَعْدٍ وَ الْحِمْيَرِيِّ مَعاً عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ ابْنِ عَمِيرَةَ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ صَالِحاً ع غَابَ عَنْ قَوْمِهِ زَمَاناً وَ كَانَ يَوْمَ غَابَ عَنْهُمْ كَهْلًا مبدح [مُدَبَّحَ] الْبَطْنِ حَسَنَ الْجِسْمِ وَافِرَ اللِّحْيَةِ خَمِيصَ الْبَطْنِ خَفِيفَ الْعَارِضَيْنِ مُجْتَمِعاً رَبْعَةً مِنَ الرِّجَالِ فَلَمَّا رَجَعَ إِلَى قَوْمِهِ لَمْ يَعْرِفُوهُ بِصُورَتِهِ فَرَجَعَ إِلَيْهِمْ وَ هُمْ عَلَى ثَلَاثِ طَبَقَاتٍ طَبَقَةٌ جَاحِدَةٌ لَا تَرْجِعُ أَبَداً وَ أُخْرَى شَاكَّةٌ فِيهِ وَ أُخْرَى عَلَى يَقِينٍ فَبَدَأَ ع حَيْثُ رَجَعَ بِطَبَقَةِ الشُّكَّاكِ فَقَالَ لَهُمْ أَنَا صَالِحٌ فَكَذَّبُوهُ وَ شَتَمُوهُ وَ زَجَرُوهُ وَ قَالُوا بَرِئَ اللَّهُ مِنْكَ إِنَّ صَالِحاً كَانَ فِي غَيْرِ صُورَتِكَ قَالَ فَأَتَى الْجُحَّادَ فَلَمْ يَسْمَعُوا مِنْهُ الْقَوْلَ وَ نَفَرُوا مِنْهُ أَشَدَّ النُّفُورِ ثُمَّ انْطَلَقَ إِلَى الطَّبَقَةِ الثَّالِثَةِ وَ هُمْ أَهْلُ الْيَقِينِ فَقَالَ لَهُمْ أَنَا صَالِحٌ فَقَالُوا أَخْبِرْنَا خَبَراً لَا نَشُكُّ فِيكَ مَعَهُ أَنَّكَ صَالِحٌ فَإِنَّا لَا نَمْتَرِي أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى الْخَالِقُ يَنْقُلُ وَ يُحَوِّلُ فِي أَيِّ الصُّوَرِ شَاءَ وَ قَدْ أُخْبِرْنَا وَ تَدَارَسْنَا فِيمَا بَيْنَنَا بِعَلَامَاتِ الْقَائِمِ إِذَا جَاءَ وَ إِنَّمَا صَحَّ عِنْدَنَا إِذَا أَتَى الْخَبَرُ مِنَ السَّمَاءِ فَقَالَ لَهُمْ صَالِحٌ أَنَا صَالِحٌ الَّذِي أَتَيْتُكُمْ بِالنَّاقَةِ فَقَالُوا صَدَقْتَ وَ هِيَ الَّتِي نَتَدَارَسُ فَمَا عَلَامَاتُهَا فَقَالَ لَهَا شِرْبٌ وَ لَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ قَالُوا آمَنَّا بِاللَّهِ وَ بِمَا جِئْتَنَا بِهِ فَعِنْدَ ذَلِكَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَّ صَالِحاً مُرْسَلٌ مِنْ

رَبِّهِ قَالَ أَهْلُ الْيَقِينِ إِنَّا بِما أُرْسِلَ بِهِ مُؤْمِنُونَ وَ قالَ الَّذِينَ اسْتَكْبَرُوا وَ هُمُ الشُّكَّاكُ وَ الْجُحَّادُ إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كافِرُونَ قُلْتُ هَلْ كَانَ فِيهِمْ ذَلِكَ الْيَوْمَ عَالِمٌ قَالَ اللَّهُ تَعَالَى أَعْدَلُ مِنْ أَنْ يَتْرُكَ الْأَرْضَ بِغَيْرِ عَالِمٍ يَدُلُّ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى وَ لَقَدْ مَكَثَ الْقَوْمُ بَعْدَ خُرُوجِ صَالِحٍ سَبْعَةَ أَيَّامٍ عَلَى فَتْرَةٍ لَا يَعْرِفُونَ إِمَاماً غَيْرَ أَنَّهُمْ عَلَى مَا فِي أَيْدِيهِمْ مِنْ دِينِ اللَّهِ عَزَّ وَ جَلَّ كَلِمَتُهُمْ وَاحِدَةٌ فَلَمَّا ظَهَرَ صَالِحٌ ع اجْتَمَعُوا عَلَيْهِ وَ إِنَّمَا مَثَلُ عَلِيٍّ وَ الْقَائِمِ مَثَلُ صَالِحٍ ع

1- ***Ikmaaluddin:*** Shaykh Saduq has narrated from Ibne Walid from Saffar from Saad and Himyari together from Ibne Abil Khattab from Ibne Asbat from Ibne Amira from Zaid Shahham that Imam Ja'far Sadiq (a.s.) said:

"Salih disappeared from his nation from a long time and the day he disappeared from them, he was an aged man of open stomach, beautiful body, dense beard, delicate abdomen, small cheeks, and when he returned to his people, they did not recognize him with the appearance he had.

When he came back, they were of three categories: One category rejected him saying, 'Do not ever come back.' One category doubted in him. And the last group of people was on certainty. When he came back, he began with the doubting congregation and said to them, 'I am Salih'; they belied, cursed, and turned him down and said to him, 'Allah has turned away from you. Salih was in a figure other than yours.'" The Imam said:

"He then came to the rejecters, but they did not listen to his word and dispersed from him in a very cruel manner. Then he walked to the third category, which were people of certainty about him, and said to them, 'I am Salih.' They said: 'Give us a word with which we will not doubt you are Salih, for we do not doubt that Allah, the Exalted, is the Creator and He transfers and transforms His servants into any figure He desires. Salih had informed us and taught us when he was amongst us the sign of the Qaim when he comes. A word is true before us when it comes from the heavens.' Salih said: 'I am the Salih who brought you the calf.'

"They said: 'You spoke the truth. This is what we have been studying. What are its signs?' "He said: 'There is a drink for the calf, and a drink for you on a known day.' "They said: 'We believe in Allah and in what you have brought to us,' At that time, did Allah, the Exalted, say, Salih is a messenger

from his Lord. The people of certainty said: We believe what he has been sent with; and said the people who were haughty, who were the doubters and the rejecters, We disbelieve in that which you believe in."

Zaid Shahham says, I asked, "Was there at that day a scholar amongst them?" The Imam said: "Allah, the Exalted, is more just than to leave the earth without a scholar who would guide to Allah, the Exalted.

The nation waited seven days after the exit of Salih, a period in which they did not know any Imam, except the Divine religion they had at their hands and their word was one. When Salih (a.s.) came back, they united around him. Verily, the example of Ali and the Qaim is like Salih."

2- ***Ikmaaluddin:*** Shaykh Saduq (r.a.) has narrated from his father from Saad from Mualla bin Muhammad from Muhammad bin Jamhur etc. from Ibne Abi Umair from Abdullah bin Sinan from Imam Ja'far Sadiq (a.s.) that he said:

"In the Qaim there is a tradition from Musa Ibne Imran (a.s.)." I asked, "What is the tradition of Musa Ibne Imran?"

He said: "The secrecy of his birth and his disappearance from his people." I asked, "How long did Musa disappear from his family and people?" He said: "Twenty-eight years."

3- ***Ikmaaluddin:*** Shaykh Saduq (r.a.) has narrated from his father and Ibne Walid together from Himyari from Muhammad bin Isa from Sulaiman bin Dawood from Abu Basir that he said:

I heard Abu Ja'far (a.s.) say, "There are four traditions in the Master of this Affair from four apostles: a tradition from Musa, a tradition from Isa, a tradition from Yusuf and a tradition from Muhammad, bliss be for them all. The tradition from Musa is that he is fearful and vigilant; the tradition from Yusuf is the prison; the tradition from Isa is that it is said that he is dead, while he has not died; and the tradition from Muhammad (a.s.) is the sword."

4- ***Ikmaaluddin:*** It is narrated from Ali bin Musa bin Ahmad Alawi from Muhammad bin Hamam from Ahmad bin Muhammad Naufili from Ahmad bin Hilal from Uthman bin Isa from Khalid bin Najih from Hamza bin Humran from his father from Saeed Ibne Jubair that he said:

I heard the ornament of worshipers, Ali Ibne Husain (a.s.) say, "In the Qaim of ours there are traditions from the traditions of the apostles, peace be

with them. A tradition from Adam, a tradition from Nuh, a tradition from Ibrahim, a tradition from Musa, a tradition from Isa, a tradition from Ayyub and a tradition from Muhammad (a.s.). The tradition from Adam and Nuh is the length of his life; the tradition from Ibrahim is the secrecy of his birth and the desertion of the people; the tradition from Musa is the fear and the disappearance; the tradition from Isa is the dispute of the people about him; the tradition from Ayyub is relief after the trials; and the tradition from Muhammad (a.s.) is his rise with the sword."

5- ***Ikmaaluddin:*** It is narrated from Ibne Bishar from Muzaffar bin Ahmad from Asadi from Nakhai from Naufili from Hamza bin Humran from his father from Saeed Ibne Jubair that he said:

I heard the chief of worshipers, Ali Ibne Husain (a.s.) say, "There is a tradition from Nuh in the Qaim and that is the length of his life."

6- ***Ikmaaluddin:*** It is narrated from Hamadani from Ali bin Ibrahim from Muhammad bin Isa from Sulaiman bin Dawood from Abu Basir and he has narrated from Ibne Isaam from Kulaini from Asim bin Alaa from Ismail bin Ali from Ali bin Ismail from Asim bin Hamid from Muhammad Ibne Muslim that he said:

I came to Abu Ja'far (a.s.) intending to ask him about the Qaim of Aale Muhammad (a.s.). He began the conversation first, "O Muhammad Ibne Muslim, there are similarities in the Qaim from Aale Muhammad (a.s.) to five apostles, Yunus the son of Mata, Yusuf the son of Yaqub, Musa, Isa and Muhammad, bliss be for them all. As for his similarity to Yunus, it is his return from his occultation while he is young after an old age.

As for his similarity to Yusuf the son of Yaqub, it is his disappearance from everyone he had in the world and his vanishing from his brothers and the confusion of his situation to his father Yaqub (a.s.) despite the proximity of the distance between him and his father, his family and his followers.

As for his similarity to Musa, it is the continuity of his fear, the length of his occultation, the secrecy of his birth, the weariness of his followers from the pains and disregard they saw after him until Allah, the Exalted, allowed him to rise and helped him and consented him over his enemies.

As for his similarity with Isa, it is the disagreement of the disputers about him, so much so that one congregation said: He was not born; another said: He is dead; another said: He was killed and crucified.

As for his similarity to his grandfather Mustafa (a.s.), it is his rise with the sword, his massacre of the enemies of Allah and the enemies of His Messenger (a.s.) and his massacre of the tyrants and the oppressors; and that he will be succored through the sword and fright; and that no standard of his will come back in defeat. From the signs of his rise is the rise of the Sufyani from Syria; the rise of the Yemeni; a call from the sky in the month of Ramadan and a caller who will call his and his father's names."

7- *Ikmaaluddin:* It is narrated from Ali bin Musa from Asadi from Nakhai from Naufili from Hasan Ibne Ali bin Abi Hamza from Abu Basir that he said:

I heard Imam Muhammad Baqir (a.s.) say: "In the Master of the Affair there is a tradition from Musa, a tradition from Isa, a tradition from Yusuf and a tradition from Muhammad (a.s.). As for the tradition from Musa, he is fearful, vigilant; as for the tradition from Isa, it is that the same that was said about Isa will be said about him; as for the tradition from Yusuf, it is the prison and the Taqayyah; as for the tradition from Muhammad (a.s.), it is his rise in his grandfather's style and illustration of his sayings. Then he will put his sword over his shoulder for eight months, continuously massacring the enemies of Allah, until Allah is pleased." I asked, "How would he know that Allah, the Exalted, has been pleased?" He said: "He will cast compassion into his heart."

8- *Ikmaaluddin:* It is narrated from Abdul Wahid bin Muhammad from Abu Umair Laithi from Muhammad bin Masud from Muhammad bin Ali Qummi from Muhammad bin Yahya from Ibrahim bin Hashim from Abu Ahmad Azdi from Dharis Kannasi that he said:

I heard Imam Muhammad Baqir (a.s.) say, "In the Patron of this Age there is a tradition from Yusuf. The boy of a black slave girl. Allah will restitute his affair in one night."

The author says: "The boy of a black slave girl" is contrary to the many other traditions that have come about his mother. However, this can be interpreted as someone who is like the mother or a maid.

9- *Ikmaaluddin:* It is narrated from Muhammad bin Ali bin Hatim from Ahmad bin Isa Washa Baghdadi from Ahmad bin Tahir from Muhammad bin Yahya bin Sahal from Ali bin Harith from Saad bin Mansur Jawashini from Ahmad bin Ali Budaili from his father from Sudair Sairafi that he said:

I along with Mufaddal Ibne Umar, Abu Basir, Aban Ibne Taghlib entered upon our master Abu Abdullah Ja'far Ibne Muhammad (a.s.). We saw him sitting on bare earth. He had a Khaibari woolen cloak that was ringed at the neck, did not have any pockets and had short sleeves. He was crying like a deeply afflicted and bereaved mother of a child from the depths of a heart that was full of mourning. Grief had appeared in the sides of his face and the change had spread on to both of his cheeks and tears were rolling on the sides of his visage, as he was saying:

"My master, your occultation has taken away my night's sleep, it has narrowed my bed for me and has snatched away the solace from my heart.

My master, your occultation has turned my tragedies into the atrocities of eternity! The loss of one after the other perishes a crowd and a multitude. No more I feel the tear that drops from my eye and the moan that faintly leaves my chest from the places of tragedies and past calamities except that it exemplifies before my eye the greatest and cruelest of catastrophes, the most dismal and disdainful mishaps, mixed with your wrath and calamities coupled with your anger."

Sudair says, Our hearts and minds were overwhelmed by that terrifying scene and mortifying view. We thought that it is the sign of a dreadful shattering or times have brought him a calamity. So we said: "May Allah, O son of the best of the creation, never bring tears into your eyes. For what incidents are your eyes pouring and your tears raining and what situation has led you to this mourning?"

Sudair says: Imam Sadiq (a.s.) took a deep sigh that his chest expanded and his fright enhanced and he said: "O you, I looked at the Book of Jafr this morning, and that is the book that encompasses the knowledge of deaths, trials and tribulations and the knowledge of all that has been and all that will be until Judgment Day, which Allah, glory to His name, has exclusively imparted to Muhammad and the Imams after him, peace be unto him and them. I viewed therein the birth of our Qaim and his disappearance and its protraction and the length of his lifespan and the trials of the believers through him after him in that period and the generation of doubts in their hearts from the length of his disappearance and the apostasy of most of them from their religion and their removing the cord of Islam from their necks, about which Allah, glory to His name, has said:

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَآئِرَهُ فِي عُنُقِهِ

"And We have made every man's actions to cling to his neck..." (Surah Isra 17:13)

...which is the Wilayah. So emotions overpowered me and griefs overwhelmed me."

We said: "O son of Allah's Messenger, dignify us and bestow honor upon us by sharing some of what you know from the knowledge."

He said: "Allah, the Exalted, has consigned three qualities in the Qaim of ours, which He had consigned to three of the apostles. He foreordained his birth like the birth of Musa (a.s.); his disappearance like the disappearance of Isa (a.s.); and his longevity like the longevity of Nuh (a.s.). Moreover, He made the lifespan of His virtuous servant Khizr a proof of his lifespan."

I said: "Remove the curtains for us, O son of Allah's Messenger, from the faces of these concepts."

Birth of His Eminence, Musa (a.s.)

He said: "As for the birth of Musa: When the Firon discerned that the demise of his kingdom is on his hands, he ordered the soothsayers be called, who foretold him about his lineage and that he will be from the Children of Israel. Firon did not cease to have his men rip open the abdomens of the pregnant women of the Children of Israel, until he killed in the pursuit of Musa twenty and some odd thousand babies. He was unable to murder Musa, for Allah, the Exalted, protected him.

Likewise, when the Umayyads and the Abbasids discovered that the demise of their kingdom and that of their kings and tyrants will be at the hands of the Qaim from us, they showed enmity towards us and took their swords out for the murder of the House of the Messenger of Allah (s.a.w.s.) and to cut off his progeny in order to make certain they have killed the Qaim (a.s.). However, Allah dislikes not revealing His Command for one of the oppressors until His light is full, even if the pagans may dislike this.

Disappearance of Isa (a.s.)

As for the disappearance of Isa: The Jews and the Christians formed unanimity that he has been killed; whereas Allah belied them in His verse:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـٰكِن شُبِّهَ لَهُمْ

"and they did not kill him nor did they crucify him, but it appeared to them so (like Isa)..." (Surah Nisa 4:157)

Likewise is the disappearance of the Qaim (a.s.) since one congregation denies it for its length-ranging from one misguided person who says, 'He was never born'; to another who says, 'He was born and he died'; to another who rejects faith by saying that our Eleventh was issue-less; to another who deviates by saying, 'This will increase to thirteen and upwards', and another who sins against God, the Exalted, by saying, 'The spirit of the Qaim speaks through the body of someone else'.

Longevity of Nuh (a.s.)

"As for the longevity of Nuh: When he prayed for the descent of punishment against his people from the heavens, Allah, the Exalted, sent Jibraeel, the Trusted Spirit, with seven kernels, and said: 'O Apostle of Allah, Allah, the Exalted, says to you, 'They are My creation and My servants. I will not perish them with a lightening from My thunderbolts until the call has been stressed upon and the proof has become binding. Retain your hard labor in making the call to your people, for I will reward you for that. Plant these kernels, because your relief and liberation will be at its plantation, outgrowth, and fruition when it reaches fruition. Give this glad tiding to your believing followers.' When the trees grew and thrived and their trunks and branches developed and spread out and their fruits grew big, he asked Allah, the Exalted, for the fulfillment of the promise. Allah, the Exalted, ordered him to plant the seeds of those trees and retain patience and hard work and make the call to his people. He informed the nations that believed in him; three hundred men of them turned away from him and said: 'If what Nuh is claiming were true, the promise of his Lord would not have been violated.'

Then Allah, the Exalted, continued to order him every time to plant the seeds until they had been planted seven times. Nations of believers continued to lose congregations until they were left only seventy and some odd men. At that time, did Allah, the Exalted, sent a message to him and said: 'O Nuh, now the dawn on your eyes has broken the night as the truth has manifested with clarity and the order of belief has become pure from impurity by the apostasy of everyone who had a wicked disposition.

If I had destroyed the disbelievers and kept those who have apostatized from amongst the believers in you, I had not fulfilled My early promise to the believers from your people who were sincere in their belief in Me and had adhered to the rope of your Prophethood that I would make them heirs in earth and empower for them their religion and replace their fear with security, so that worship be pure for Me by the departure of doubts from their hearts.

How could I provide heirship and empowerment and replacement of fear with security while I know the weakness of certainty of the people who apostatized and their wicked dispositions and their evil insides, which were the outcomes of hypocrisy and the initiation of misguidance. If they had procured from Me the kingdom that will be given to the believers at the time of heirship when I will have killed their enemies, they would have sniffed the smells of its attractions, and it would have strengthened the inner secrets of their hypocrisy, and eternalized the strings of misguidance in their hearts, and they would have faced their brothers with enmity and would have battled them in pursuit of chiefdom and the distinction of commanding and forbidding. And how can the religion's empowerment and the command's spread amongst the believers coexist with rise of mischief and occurrence of wars? Never. Build the ark under Our eyes and as We reveal.'"

Imam Sadiq (a.s.) said: "Likewise is the Qaim (a.s.). The days of his occultation will be lengthy so truth may become clear and belief may become pure from impurity by the apostasy of everyone from the Shia with a wicked disposition, who are feared they are hypocrites when they expect heirship and empowerment and a vast security in the reign of the Qaim (a.s.)."

Mufaddal says, I asked, "O son of the Messenger of Allah, the Nawasib believe this verse has been revealed about Abu Bakr, Umar, Uthman and Ali." He said: "May Allah not guide the hearts of the Nawasib. When was the religion which Allah and His Messenger pleased with empowered through spread of security in the Ummah and departure of fear from their hearts and doubts from breasts during the reign of anyone of them? And in the reign of Ali (a.s.) specially with the apostasy of Muslims and mischief, which were occurring in their days and the wars that were breaking out between the disbelievers and between themselves."

Then Imam Sadiq (a.s.) recited this verse:

حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءهُمْ نَصْرُنَا

"Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them..." (Surah Yusuf 12:110)

"As for the virtuous servant of Allah, Khizr: Allah, the Exalted, did not lengthen his lifespan for the sake of an apostleship ordained to him, nor for a book sent to him, nor for a code of law replacing the previous codes from other messengers before him, nor for an Imamate obliging His servants to follow him, nor any obedience mandated with respect to him. Instead, since Allah, the Exalted, knew how lengthy He would make the life of the Qaim (a.s.) in the days of his disappearance and He knew the rejection of His servants with respect to the length of that life, He lengthened the lifespan of the Virtuous Servant for no other reason but to argue on its basis for the lifespan of the Qaim (a.s.) and so that the argument of the adversaries may cease and people may not have any proofs against Allah."

In *Ghaibat Tusi* a similar report is quoted from Ali bin Harth.

10- ***Ikmaaluddin:*** It is narrated from Muzaffar Alawi from Ibne Ayyashi from his father from Ali bin Muhammad bin Shaja from Muhammad bin Isa from Yunus from Ali bin Abi Hamza from Abu Basir that he said: Said Imam Ja'far Sadiq (a.s.):

"There are many prophetic customs in the Master of this Affair: a custom from Musa Ibne Imran, a custom from Isa, a custom from Yusuf and a custom from Muhammad (a.s.). As for his custom from Musa, he is fearful, vigilant.

As for his custom from Isa, it is said about him what was said about Isa,

As for his custom from Yusuf, it is the veil. Allah will put a curtain between him and the people; they see him but they do not recognize him. As for his custom from Muhammad (a.s.), he strides with guidance on the Prophet's guidance and behaves according to his conduct."

11- ***Ikmaaluddin:*** It is narrated from Muhammad bin Ali bin Bishar from Muzaffar bin Ahmad from Asadi from Barmaki from Hasan bin Muhammad bin Salih Bazzaz that he said:

I heard Hasan Ibne Ali Askari (a.s.) say, "My son is the Qaim after me and he is the one in whom the traditions of lengthy lives and disappearance of the apostles, peace be with them, will run, until hearts will turn like stones for the length of the promised time and no one will stay in the belief in him

except the one that Allah, the Exalted, has inscribed faith in his heart and has succored him with a Spirit from Him."

12- ***Ghaibat Tusi:*** It is narrated from Abu Basir that Imam Muhammad Baqir (a.s.) said:

"There is a similarity with Yusuf in the Qaim." I asked, "And what is that?" He said: "Perplexity and disappearance."

13- ***Ghaibat Tusi:*** Shaykh Tusi writes:

There are traditions which include the news that the Master of the Age dies and then lives or is killed and then lives. View the following traditions for instance: Abu Saeed Khurasani says: I said to Imam Ja'far Sadiq (a.s.), "Why has he been named the Qaim?" He said: "Because he will rise after he dies. He will rise with the Order of Allah."

Like this report Muhammad bin Muhammad bin Abdullah Ja'far Himyari through his chains has narrated from Abu Basir that: I heard Imam Muhammad Baqir (a.s.) say, "The similitude of our Order in the Divine Book is the similitude of the owner of the donkey, Allah made him die for a hundred a years and then raised him up again."

A similar report is narrated by Himyari from Ali bin Khattab on the authority of the Muezzin of the red mosque: I asked Imam Ja'far Sadiq (a.s.), "Is there in the Book of Allah a similitude for the Qaim?" He said: "Yes, the verse of the owner of the donkey, Allah made him die for a hundred years, and then He raised him up again."

Similarly Fadhal bin Shazan has narrated from Himad Ibne Abdul Karim that: Imam Ja'far Sadiq (a.s.) said: "When the Qaim rises, people will say, 'How this can be? His bones have decayed since a long time ago."

These traditions and the like have to be interpreted on the grounds that "his name will die" and many people and not all will believe that "his bones have decayed," and then Allah will raise him as He raised the owner of the donkey after his real death. This is the sound interpretation of these narrations.

Moreover, singularly narrated traditions, which do not convey certitude, are not trusted with respect to something that is rationally known and reasoning has led it to and is supported by inordinate number of traditions. It is necessary not to rule anything on such an occasion and adherence to what is already known.

We interpreted these traditions, while setting aside the disputability of their authenticity, as is done in similar situations.

19

Chapter Nineteen: People with long lifespans in the History of Humanity – longevity of Imam Zamana (a.s.)

In this chapter the first mention should be made of that which is quoted by Shaykh Saduq in *Ikmaaluddin wa Tamaamun Nima:*

Abu Duniai Muammar

1- It is mentioned in the above book that Abdullah bin Muhammad bin Abdul Wahab Shajari said: Narrated to us Muhammad bin Qasim Raqqi and Ali bin Husain bin Habka Alaiki that:

"Once we met a person in Mecca who was from Maghrib. We had come to the House of Allah for Hajj along with a group of traditionists and we went to meet that person. It was three hundred and nine Hijra then. We saw that all the hairs of the head and beard of that person were black. However, he was a skeleton covered with skin like a dry water-bag. He was surrounded by his grandchildren and elderly people of his homeland. They informed that they lived in the far most region of the north-west Africa near Bahirah Ulya. Those elderly persons testified and said: 'We have heard from our forefathers and they from their ancestors that they are watching this person who is called Abu Duniya Muammar whose name is Ali bin Uthman bin Khattab bin Marra bin Muwayyad from a long time. He is Hamadani and a resident of highland of Yemen.'

We asked that aged person, 'Have you seen Ali (a.s.)?' He gestured. His eyebrows were hanging in front of his eyes. When his eyes were opened, it appeared as if two lamps were lighted. He told us, 'I have seen him with these

eyes of mine. I was his servant. I accompanied him in the Battle of Siffeen and this injury was caused by the leg of his mount.' We saw the mark of injury on his right eyebrow.

All the grandsons and other relatives of that elderly person surrounding him testified for his long life and said: 'We have seen him in the same state since the time we were born and began to understand things and we have heard the same from our forefathers also.'

When we talked to him, we came to know that he was not of unsound of mind and whatever was asked to him, he replied after thinking. We asked him about himself. He related, 'My father used to read ancient books and Sahaifs (scriptures). Thus, he read about Aab-e-Hayat (Life-giving water) in one of the books that it is in darkness (deep wilderness) and whoever drinks this water will have a very long life.

After reading this, he developed interest in visiting the darkness. We gathered essential items for the journey and took a few servants, milch camels and camels as beast of burden and departed. I was thirteen years old then. After continuous traveling, we reached darkness and entered the darkness. We traveled in it continuously for six days. We used to differentiate day and night by a faint light, which slightly reduced the darkness of night. After continuous travel, we descended between some mountains and valleys and my father went around searching for a spring of life everywhere. He had read that the spring of Aab-e-Hayat was at that spot. We stayed at that place for a few days and the water we had with us was depleted. We lived on the milk of she-camels. If we had not the she-camels with us, we would have died of thirst.

My father continuously went about here and there in search of Spring of Life and he had ordered us to keep the fire burning so that the way remains visible and he does not have difficulty in reaching us. We stayed there for five days and my father remained busy continuously searching, but the spring was not found. At last, he gave up and intended to return. Our provisions for journey were exhausted. When servants feared for their lives, they insisted my father to move out of the darkness.

One day, I came out of my caravan to relieve myself and went a little far away. Incidentally, I saw a spring, which had white and sweet water. That spring was neither too small nor too big and was of medium size, which was gushing forth slowly. I went near it and drank two or three fistfuls of water, which was very sweet, tasty and cool. I came back running to my caravan and gave the good news to servants that I had found out a spring of water. They

took along water-bags and came along with me. I did not realize at that time that my father was searching for a spring. Instead I was happy that water was exhausted in our caravan and I found a spring.

My father was not present at that time and had gone in search of the spring. We searched for that spring a lot but could not find it. The servants falsified me and said: 'You did not speak the truth.' When we returned to our camp, we saw that my father had also returned. I narrated the entire episode to him.

He said: 'My son, I bore all these calamities for the sake of this spring only but I could not find it and you found it. Now your life would be so long that you would become wary of living.' Eventually, we returned to our home. My father remained alive for a few years and passed away after that. May Allah be pleased with him.

When my age reached nearly thirty years, the Messenger of Allah (s.a.w.s.) and two of his caliphs had passed away. When I came to Mecca during the last days of third caliphate, my heart was attracted to Ali among all the companions of Holy Prophet (s.a.w.s.).

Thus, I joined his service and was present along with him in all the battles. This is the mark of the injury caused to me in the Battle of Siffeen by the hoof of his horse. I continued to serve him after that also till he passed away. Then his children and household members insisted that I stay with them, but I returned to my homeland. I set out for Hajj again during the time of Bani Marwan and came back with my fellow countrymen. Whenever I go on a journey, the kings of western countries who know about my long life summon me to their court and ask me about my long life and what I had witnessed and experienced. I wished that I perform Hajj for last time and as you see my grandsons gathered around me have brought me here." Muammar Maghribi said: "My teeth fell two or three times and grew up again."

Reports of Abu Duniawi

We asked him, "Please narrate the traditions heard by you from The Commander of faithful, Ali Ibne Abi Talib (a.s.)." He said: "I had no interest or enthusiasm in seeking knowledge and his companions were seeking a lot of knowledge from him. As I loved the master very much, I used to remain busy serving him.

Then too, whatever I had heard from master, I narrated to knowledge-loving people of western countries, Egypt and Hijaz and all of them have passed away but these grandsons of mine have recorded them all. Then he took out a book and read aloud a few traditions from it (which are narrated below).

1- Narrated to us Abul Hasan Ali bin Uthman bin Khattab bin Murra bin Mazeed Hamadani famous as Abu Duniya Muammar Maghribi (May Allah be pleased with him in his life as well as after his demise):

Ali Ibne Abi Talib told me that the Messenger of Allah had said: "Whoever loves the people of Yemen loves me and whoever hates the people of Yemen hates me."

2- And Narrated to us Abu Duniai Muammar Maghribi that Ali Ibne Abi Talib (a.s.) narrated to him that Messenger of Allah (s.a.w.s.) said:

"If someone helps a troubled person Allah will grant him ten rewards, forgive ten of his sins and increase his status by ten levels."

Then the Commander of faithful said that Holy Prophet (s.a.w.s.) also said: "If someone fulfills the wish of a brother-in-faith for the sake of Divine pleasure then it is as if he has served Almighty Allah for one thousand years and did not disobey Him even for a moment.

3- Narrated to us Abu Duniai Muammar Maghribi that he heard Ali Ibne Abi Talib saying:

"One day, the Messenger of Allah (s.a.w.s.) was very hungry. He was in the house of Lady Fatima then. He told me, 'O Ali! Please lay the food.' When I laid the food, it comprised of a few loaves of bread and roasted meat."

4- Narrated to us Abu Duniai Muammar that one day he heard the Commander of faithful say:

"I got twenty-five injuries on my body in the Battle of Khyber. When I came to Holy Prophet (s.a.w.s.) in this state, he saw me and started crying and applied his tears to my wounds and those injuries healed immediately.

5- Narrated to us Abu Duniya that Ali Ibne Abi Talib said that Holy Prophet (s.a.w.s.) said:

"If a person recites Surah Ahad once, it is as if he has recited one-third of Holy Quran. If a person recites it twice, it is as if he has recited two-third of Holy Quran. If a person recites it thrice, it is as if he has recited the entire Holy Quran."

6- Narrated to us Abu Duniya that Ali Ibne Abi Talib said that the Holy Prophet (s.a.w.s.) said:

"One day I had taken my goats for grazing when a wolf came before me. I asked it, "What are you doing here?" It said: "What are you doing here?" I said: "I am flock-keeping here." Then it went away."

Then, he said: "One day I was making my flock of goats drink water. Suddenly, a wolf came and caught hold of a goat and tore it. I caught hold of its neck, slaughtered it and took it in my custody. Then I took it (slaughtered goat) to market and suddenly, three angels appeared in front of me viz. Jibraeel (a.s.), Mikaeel (a.s.) and the Angel of Death. When they saw me, they said: "He is Muhammad. Whom Allah has granted abundance."

They made me lie down and tore open my chest with a knife they were carrying and removed the heart from my chest, washed it with cool water they were carrying in a bowl so much that all the blood on my heart was cleansed. Then they kept it back in my chest and moved their hand on it and my chest became normal by the order of Almighty Allah. I did not feel pain or hurt because of that knife.

I came back to my foster-mother, Halima. She asked me, "Where are the animals?" When I narrated the entire incident to her, she said: "Very soon you would be given a high rank in Paradise."

Statements of Shaykh Saduq about Abu Duniai Maghribi

Then Shaykh Saduq says: Narrated to us Abu Saeed Abdullah bin Muhammad bin Abdul Wahhab that he said: Mentioned Abu Bakr Muhammad bin Fatah Markani and Abul Hasan Ali bin Husain Laiki that: "When the governor of Mecca came to know about Abu Duniya, he objected and told him, 'You would compulsorily have to come along with me to Muqtadir in Baghdad. If he comes to know, he would be displeased with me for letting you go.'

The people of North-west Africa, Egypt and Syria who had come for Hajj said: 'Please forgive him and do not take him on a journey, because he is

an old man and would not remain alive after bearing the difficulties.' Then, his life was spared.

Abu Saeed says, 'If I would have gone for Hajj that year I would have surely met Abu Duniya. His fame had spread in all cities and the narrators of Egypt, Syria, Baghdad etc. narrated traditions from him. I too was interested in meeting him and narrating traditions from him.'"

2- Also narrated to me Abu Muhammad Hasan bin Muhammad bin Yahya bin Hasan bin Ja'far bin Abdullah bin Hasan bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) and he gave me the license to narrate traditions which were authentic and according to me, the tradition of Abu Abdullah Muhammad bin Hasan bin Ishaq bin Husain bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib is correct. He said that he performed Hajj in 313 A.H. and the same year the chamberlain of Muqtadir Billah, Nasr Qishwari had also come for Hajj. He was accompanied by Abdullah bin Hamadan whose agnomen is Abul Hijaa.

We all reached Medina in the month of Zilqad and found an Egyptian caravan there. Abu Bakr Muhammad bin Ali Maazrai was also present among them. He was accompanied by a person who was among the inhabitants of west about whom it came to be known that he had seen (one of) the companions of Holy Prophet (s.a.w.s.). There was a large crowd of people who had come to see and meet him. People had surrounded him and looked at him with astonishment and touched him. Soon his soul was going to depart from his body because of crowd and pushing and pulling. My paternal uncle, Abul Qasim Tahir bin Yahya (r.a.) ordered his slaves to disperse the crowd. Thus, slaves did as ordered and Muammar Maghribi was moved to the house of Ibne Abu Sahl Tifli.

My uncle came there and permitted people to meet him one by one. Muammar Maghribi was accompanied by five persons who were sons of his sons. One of them was also an old man whose age was more than eighty years, about whom it came to be known that he was the grandson of Muammar Maghribi. Another one was seventy years old and two more persons were of fifty or sixty years old who were his grandsons. The fifth one was seventeen years old who was his great grandson. There was no one younger than him. Muammar Maghribi did not appear more than thirty or forty years old. All the hairs of his head and beard were black and he was thin and slim, short in height and had small legs and flat cheeks. Abu Muhammad Alawi says that this person named Ali bin Uthman bin Khattab bin Marrah bin Muwayyad narrated a few traditions to me, which I have written using the

same words. When I looked carefully, I saw that the hair present between his lower lip and chin were white. After he had his meals, they used to turn black."

Abu Muhammad Alawi says: If prestigious people of Medina, a congregation of Pilgrims and many such persons would not have heard this tradition I too would not have narrated it. I have heard a few traditions from him in Medina and Mecca in the renowned house of Sahmiyyin, which is famous by the name Mukabbiriyah, which belongs to Ali bin Isa bin Jarrah and also in the tents of Qishwari and Mazrai near Baab-e-Safa.

Nasr Qishwari wanted to take along Muammar Maghribi and his children with him to Muqtadir in Baghdad. However, the people of Mecca came and said: "May Allah keep you safe! Among all the traditions, which have reached us through our ancestors, one of them says that if Muammar Maghribi enters Baghdad it would be destroyed and the kingdom would fall." Hearing this, he dropped the idea of taking him along and turned him towards western countries.

When we asked the chiefs of the people of North-west Africa and Egypt, they said: "We have heard the name of this person and name of his homeland, Tunjah from our ancestors and we have narrated many traditions from him in this book owned by us.

Abu Muhammad Alawi narrates that that elderly person, Ali bin Uthman Maghribi narrated about his first journey as follows: "My father and my paternal uncle took me along with an intention of performing Hajj and Ziyarat and set out from the Hadhramaut. They forgot the way during journey. They could not find the way for three days and three nights. After traveling constantly, we got stuck in knolls of sand, which is called Ramal-e-Aalij and which is before Ramal-e-Iram Dhaatul Imad.

We were still involved in this difficulty and we saw large footprints. We followed those marks and reached a village. We saw that two persons were sitting near a well or a spring. As soon as they saw us, one of them got up, filled a bucket of water from the well, came to us and offered it to us. My father said: "We would stay tonight at this well only and would do Iftar with it only." Then that person came to my uncle and said: "Drink this water." He too gave the same reply as my father. Then he offered the bucket to me and said: "Take this and drink water from it." When I drank water from it, the person said: "Congratulations, you would meet Ali Ibne Abi Talib (a.s.). When you meet him, say that Khizr and Ilyas have conveyed salutation to him

and narrate this event to him. O son! You would remain alive for such a long period that you would meet Imam Qaim (a.t.f.s.) and Prophet Isa (a.s.). When you meet them, convey our salutation to them."

Then they asked me, "What relation do you have with these two persons?" I said: "My father and my uncle." They said: "Your uncle would not be able to reach Mecca but you and your father would reach. However, your father would pass away. You will get a long life. You would not be able to meet Holy Prophet (s.a.w.s.) because he is going to pass away."

I swear by God, after saying this, I don't know where both of them disappeared – towards the heaven or inside the earth. Then we saw that there were neither any footprints nor a spring or water.

We were surprised at this incident a lot. We all returned to Najran. My uncle fell ill and died over there. I and my father performed Hajj and went to Medina. My father fell ill there and he willed to Ali Ibne Abi Talib (a.s.) about me and passed away. Ali (a.s.) brought me up. I was with the Commander of faithful Ali Ibne Abi Talib during the time of three caliphs and during the apparent caliphate of Ali (a.s.). Then Ibne Muljim martyred him. May Allah curse him.

When the house of Uthman was besieged, he called me and handed over a letter and a mount and asked me to take that letter to Ali (a.s.). Ali (a.s.) was in Medina at that time. He had gone to his lands. I took that letter and departed. When I reached the wall of Abaya, I heard a voice reciting Holy Quran. I saw that Master Ali Ibne Abi Talib was coming from Maqam-e-Yambu' reciting the verse of Holy Quran:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

"What! did you then think that We had created you in vain and that you shall not be returned to Us?"(Surah Mominoon 23:115)

When he saw me, he said: "O Abu Duniya! How did you come here?" I said: "I have brought a letter given to me by Uthman." When Imam (a.s.) opened the letter, he found the following two lines quoted in it: "If I am worthy of being eaten up then please do eat me. Otherwise help me before I am torn apart." After reading this letter, Imam said: "Lets go."

However, when we reached Medina, Uthman was already murdered. He turned towards the walled garden of Bani Najjar. When people came to know about his arrival, they came running towards him.

Before that, it appeared that people would pay allegiance to Talha but when they saw Imam (a.s.), they came running to his side like a flock of goats, which runs after being attacked by a wolf. First, Talha and then Zubair and then Muhajireen and Ansar paid allegiance. I was busy serving the Imam. I was present in the Battle of Jamal and Battle of Siffeen. Once, the whip fell down from Imam's hand in Siffeen. I was standing on his right. When I tried to bend and pick up the whip, I was struck on my eyebrow by the iron bridle and this injury is because of that.

The Commander of faithful, Ali Ibne Abi Talib (a.s.) called me and applied the wetness of his mouth on my injury and put a pinch of dust on it. I swear by God, my pain disappeared immediately because of its blessing. I continued to serve the Imam (a.s.). Then I served Imam Hasan (a.s.) till he was injured in Hall of Madayan and came to Medina along with him. I remained busy in his service till Joada binte Ashath Ibne Qais Kindi (may Allah curse her) conspired with Muawiyah and martyred Imam Hasan (a.s.) by poisoning him.

Then I reached Kerbala along with Imam Husain (a.s.). When Imam Husain (a.s.) was martyred, I feared Banu Umayyah and escaped to Maghrib and now I am awaiting the reappearance of Imam-e-Qaim (a.t.f.s.) and emergence and descent of Prophet Isa (a.s.)."

Abu Muhammad Alawi narrates: I saw a strange thing that when he was narrating these events in the house of my uncle, Tahir bin Yahya, the hair between his lower lip and chin became red and then turned white. I had seen (earlier) that there was no white hair on his head and beard.

When that elderly person saw my amazement, he said: "What are you looking at? It happens whenever I am hungry; and when my stomach is full, these hair turn black."

Eventually, my uncle ordered food and three trays full of food were brought. One of the trays was kept in front of Muammar Maghribi and I joined him along with a few other persons. The other two trays were kept between rest of the people. My uncle told people: "I have right upon you then why don't you eat? Why do you make my food unlawful for yourselves?" Thus, some people ate food and some people did not. My uncle was sitting to

the right of Muammar Maghribi. He used to eat himself and forward it to him also. I saw that he ate food as much as a young man eats. I saw that the hair between his lower lip and chin were blackening. When he ate enough that his stomach was full, all his hairs became black.

Then he said: Narrated to us Ali bin Uthman bin Khattab from Ali Ibne Abi Talib (a.s.) that the Messenger of Allah (s.a.w.s.) said: "Whoever loved the people of Yemen has loved me and whoever hates the people of Yemen has hated me."

Ubaid bin Sharid Jurhami

3- It is narrated from Abu Saeed bin Abdullah bin Muhammad bin Abdul Wahhab Shajari that he saw a text in a book written by his brother, Abul Hasan:

I have heard a scholar who used to read books narrating that Ubaid bin Sharid lived for three hundred and fifty years. He had seen the sacred period of Holy Prophet (s.a.w.s.) and accepted Islam. Then he remained alive after Holy Prophet's (s.a.w.s.) demise and met Muawiyah during the time he had power and rule. Muawiyah told him, "O Ubaid! Tell me, how was the time? What all did you hear and what all did you see?"

Ubaid said: "The time has not changed much. Day and night exist today as they used to do earlier. As people used to live and die earlier, they do it now also. Yes, people call their time bad. I have seen a person and have met him who lived for one thousand years and he told me that he has met a person who lived for two thousand years."

"Whatever I have heard is that among kings of Hamiran there was a king from the Shahs of Yemen and he was well-known to people in all the cities. He was called Dhu Sarah. He was made king in his youth. He used to treat his subjects with good character. He was kind to them. People used to obey him. He ruled for seven hundred years. Often he used to go for stroll or hunting along with his companions.

One day when he went for a stroll, he saw two snakes on the way. One of them was as white as silver and another as black as a coal. Both of them were fighting with each other. Black snake overpowered the white one and very soon white snake was going to die. The king killed the black snake and picked up the white one. He took it to a spring and made it drink water from there and it regained consciousness. The king set it free and it crawled away. The king returned to his camp and came back to his palace in the evening. He

went and sat alone in a room such that no one was allowed to come inside. Suddenly, he saw a youth whose handsomeness cannot be explained who stood there resting his hands on the door frame. The king was frightened and said: "Who are you and why have you come here when no one is permitted to come here?"

That youth answered, "O king! Do not fear. I am not a human being but a Jinn and I have to repay you for your nice behavior towards me." The king said: "What good have I done to you?" He said: "Actually, I am that snake whose life was saved by you today and the snake you killed was my slave and he was betraying me. He had killed many of my family members. Whenever he used to find someone alone, he used to kill him and you have killed my enemy and saved me. Thus, I want to give you something in return and want to thank you. O king! We are Jinn and not Al-jinn." The king asked, "What is the difference between Jinn and Al-jinn?" The text ends here.

Rabi bin Dhaba Fazari

4- It is narrated from Ahmad bin Yahya Mukattib that he said:

Abu Tayyab Ahmad bin Muhammad Warraq from Muhammad bin Hasan bin Duraid Azdi Omani in his narrations and books that we have found in other sources that:

"Rabi bin Zaba Fazari was also present in the delegation that went to Abdul Malik bin Marwan. He was one of the most aged persons. He was accompanied by his grandson, Wahab bin Abdullah bin Rabi who was very weak. His eyebrows hung in front of his eyes and he used to tie them on his forehead. When the chamberlain saw him, he thought that he was the weakest person and said: "First you please come inside." He came in with the support of his staff and stood with its support. His beard was so long that it reached his knees. When Abdul Malik saw him, he said: "O elderly person! Please sit down." He said: "How can I sit when my grandfather is standing at the door." Abdul Malik said: "Okay, so you are the grandson of Rabi bin Zaba." He said: "Yes, I am Wahab bin Abdullah bin Rabi." Abdul Malik ordered his chamberlain to call Rabi. The chamberlain called out: "Who is Rabi?" Rabi came forward and said: "I am Rabi." Then, he quickly entered the court and saluted. Abdul Malik told his courtiers, "Fie on you, he is younger than the two men. O Rabi! How did you pass your age and what all did you see?" Rabi said: "I am the one who said:

Know that I am one who hopes to live forever and eternally

My life and birth has seen many ages and understood them

I am Imrul Qais, you certainly would have heard about it

Alas, alas, his life was prolonged.

Abdul Malik said: "I noticed words 'and I was a child' in your verses. He said: "And I had said:

When a person lives for two hundred years

His desires and youth disappears.

Abdul Malik said: "I also noticed words 'when I was a boy' in your verses. O Rabi! You have got best luck and now tell me about your life." Then he said: "I spent two hundred years of my life in *Fatara*, between Prophet Muhammad (s.a.w.s.) and Prophet Isa (a.s.). Then I spent one hundred and twenty years during the time of ignorance and then I lived for sixty years during the time of Islam."

Abdul Malik said: Tell me about the persons of Quraish who have similar names. He said: "Ask me about anyone." Abdul Malik said: "What kind of person was Abdullah bin Abbas?" He answered, "He possessed knowledge, understanding and benevolence and was serene and forbearing."

He then asked, "Tell me about Abdullah bin Umar." He replied, "He was possessor of knowledge and serenity. He was kind and controlled his anger and kept away from injustice."

He asked, "Abdullah bin Ja'far?" He said: "He was like light and mild scent and softhearted and Muslims were not hurt by him."

He was asked about Abdullah bin Zubair. He said: "He was such a mountain, from which rocks used to fall." Abdul Malik said: "By God, how did you gain so much information?" He said: "Some of it was gained while staying close to them and most from reports I received about them."

Shaqqul Kahin and his wise counsels

5- It is narrated from Ahmad bin Yahya Mukattib (r.a.) that he said: Narrated to us Abu Tayyab Ahmad bin Muhammad Warraq from Muhammad bin Hasan bin Duraid Azdi Omani from Ahmad bin Isa Abu Bashir Aqili from Abu Hatim from

Abu Qubaisah from Ibne Kalbi from his father who heard from the elders of Bajila that:

"They had not seen anyone more courteous, dignified and handsome (than Shaqul Kahin). They have informed that Shaqul Kahin lived for three hundred years. When the time of his death arrived, the people of his community gathered around him and said: "Please give us some advice, because now your last moments have arrived." He said: "O people! All of you remain united. Do not break relations and remain ahead of one another and do not remain behind. Behave nicely with your relatives. Fulfill your duties. Appoint an intelligent man as your leader. Honor one who is going to provide salvation. Respect elders. Disgrace the wicked. Remain forbearing during the time of seriousness. Do not destroy your good deeds with ostentation. After you overpower your enemy, forgive him. When you are wary, sign a peace treaty and when you are deceived, do a favor. Obey elders and be the first to invite towards goodness in case of enmity, because reaching the end in enmity is such an injury, which is difficult to be healed. Do not taunt anyone's relation. Do not point out the faults of others. Do not marry your daughters with one who is not your equal, because it is great mistake and a cause of disgrace. Behave softly, because oppressiveness leads to disgrace and earns condemnation. Remaining patient is more profitable than taking revenge. Satisfaction is the greatest wealth. People are slaves of pride and avarice. Destruction sits along with them. Their mounts are souls of a being, which would make them cry and ashamed. They are such examples whose sleepy eyes have the hope of gaining wealth and fear (of destruction) of their wealth."

Then he said: "What kind of advice is this? That is full of sweetness and eloquence when it should have been very strict and strong and the mine of advice is not common for all." Then he died.

The author says: Our opponents narrate many such traditions and prove their truthfulness. They also narrate a tradition about Shaddad bin Aad bin Iram that he lived for nine hundred years. Also, they narrate characteristics of his paradise that it is on this earth but hidden from the eyes of people. They reject Qaim of progeny of Muhammad (a.t.f.s.) only because of their hatred towards right and rightful people and they reject the traditions narrated about him.

Shaddad bin Aad bin Iram and his paradise. Like which nothing was ever made on this earth

1 - Informed us Muhammad bin Harun Zanjani through what he wrote to us that: Narrated to us Maaz Abu Muthanna Anbari: Narrated to us Abdullah bin Muhammad bin Asma: Narrated to us Juwairiya from Sufyan from Mansur from Abi Wael that he said:

"A man called Abdullah bin Qalabah set out in search of his lost camel. He was searching it in the desert and wilderness of Aden. He saw a city in that wilderness, which was surrounded by a city-wall on all four sides and had many palaces and countless flags. He thought that the city would be inhabited and went there to enquire about his camel, but he did not see anyone entering or leaving the city. He reached near the city, got down from his camel and tied it on one side, unsheathed his sword and entered the city through its gate. He saw two more large gates such that no one would have seen gates as large as and as high as those. The wood of those doors was fragrant and was studded with saffron and red rubies, whose light had illuminated all the houses. He was amazed at this. Then he opened one of the doors and entered. There was a matchless and unique city inside. He saw palaces standing, whose pillars were of emerald and ruby. There were windows in every palace and every window had another window above it. All of them were made from gold, silver, pearls, ruby and emerald. The doors of those palaces were like the gates of city, whose wood was fragrant and were decorated with rubies. The flooring of those palaces was made from the balls of pearls, musk and saffron. When he saw those buildings, he did not find anyone there and became frightened. There were flower-beds on all four sides of those palaces.

Trees were planted in them and fruits were hanging from the trees. Streams were flowing beneath them. He thought that it is the same paradise, which Allah has promised for His virtuous servants. He thanked God for making him enter Paradise in the world itself. Then he picked up small bottles containing pearls, musk and saffron as much as he could. However, he could not remove even a single emerald or ruby because they were strongly fitted on walls and door and balls containing pearls, musk and saffron were spread in palaces and rooms like sand. He collected as much as he could and then came out, mounted his camel and reached Yemen from the way he had come. There he showed those balls of pearls, saffron and musk and narrated whatever he had seen. He sold the pearls, which had turned saffron and changed because of ravages of time. This news spread and when it reached Muawiyah bin Abi Sufyan, he sent a messenger to the governor of Sanaa and summoned that person. Thus, the person went to Muawiyah. He enquired about that city in

private and asked what he had seen in it. He narrated the entire incident to him and showed him the pearls, musk and saffron he had picked up from there and said: "By God, even Sulaiman bin Dawood did not have such a city." Muawiyah called Kaabul Ahbar and said: "O Abu Ishaq! Have you received the information about a city in this world, which is made of gold and silver? Its pillars are made of rubies and emerald and its palaces and windows are made of pearls. Its flower-beds have trees and streams flow beneath them?"

Kaab said: "Yes, such a city was built by Shaddad bin Aad. It is Iram Dhatul Imad, which was praised by Almighty Allah and He says in the book revealed on His Messenger (s.a.w.s.) that nothing was created like that."

Muawiyah said: "Tell me about it." Kaab said: "There was a person called Aad-e-Ula and he was not from Aad, the community of Prophet Hud (a.s.). He had two sons – Shadeed and Shaddad. When Aad died, both of his sons became kings and came to power so much that everyone in the east and west started obeying them. Shadeed died first and Shaddad became the king undisputedly.

He loved books very much. When he used to hear about Paradise that there would be buildings made of rubies, emerald and pearls, he wished that he too would make such a paradise like that in this world against God. He appointed one hundred persons for his work and appointed one thousand people to help each one of them and ordered: "Look for the best and wide ground and make a city of gold, silver, rubies, emerald and pearls for me in it and make the pillars from emerald. Make its pillars from emerald. Construct palaces in it and make windows in them and construct more windows above the existing ones. Plant trees of different fruits below those palaces and make streams flow beneath the trees as I have read in books about the features of Paradise. I want to construct a city like that in this world. Those people said: "From where will we get so many jewels and gold and silver to make a city with them as wished by you? Shaddad said: "Maybe you people don't know that all the countries of world are under my control." The people said: "Yes, we know that." He said: "Go and appoint a group on every mine of gold, silver and jewels so that they collect as much as you want. Also, get the gold and silver from people as much as they have."

Thus, letters were written to the sovereigns of the east and west and they collected jewels for ten years. Then the city was constructed in three hundred years. Shaddad lived for nine hundred years. People informed him that they had completed the construction of Paradise. He ordered, "Construct a

boundary on all four sides of it and build a thousand palaces around that boundary and fix a thousand flags near each palace because each palace would be occupied by one of my viziers. Hence, go back and complete this work." Hearing this, those people came back and constructed as they were ordered and informed him. Now, when he ordered people to make preparations to go to Iram Dhatul Imad, people collected belongings for the journey for ten years.

Then, the king departed with an intention of visiting Iram. When he reached near that paradise and the journey of only a day and night was left, Lord of worlds sent a voice on him and his companions and all of them died after hearing it. Neither he could enter Iram nor could any of his companions do so. It is a characteristic of that Iram that a city could not be created like that one.

Also, I have noted this fact in books that a person would go to that Iram. He would see it and narrate it to the people but the people would not believe him. However, faithful people would enter it during the last age."

The author says: If it is permissible for a paradise made on earth to remain hidden from the eyes of people and no one can find it out and even though its location is unknown, people believe in it on the basis of traditions then why don't they accept the occultation of Qaim (a.t.f.s.) on the basis of traditions? Also if it is acceptable that Shaddad bin Aad lived for nine hundred years then why is the long life of Imam Qaim (a.t.f.s.) objected to?

The narration about Shaddad bin Aad is reported by Abu Wael and reports about the Qaim (a.t.f.s.) are narrated from Prophets (a.s.) and Imams (a.s.). Thus, it is mere rejection of truth.

I have seen in *Kitab Muammareen,* in which it is narrated from Hisham bin Saeed Rihal: I saw a stone in Alexandria, on which it was inscribed "I am Shaddad bin Aad" who constructed Iram Dhatul Imad such that no city was constructed like it. I trained many armies and leveled many battlefields with the power of my arms and constructed Palaces of Iram when there was no old age and death, and stones were as soft as flowers. Also, I threw a lot of wealth whose quantity reached twelve storeys in sea and no one would be able to remove it but the Ummah of (Prophet) Muhammad (s.a.w.s.) will bring it out.

Aus bin Rabiah bin Kaab bin Umayyah Astami lived for two hundred years and composed the following verses:

I lived so much that my family members became wary

Of my living with them and my long life

And it is justice that apart from two hundred years

The fourteen years, which were spent

Making one wary of life and every morning

Is followed by night

My bones had left the flesh like Rahib (his bones)

And my heart accepted it.

Abu Zubaida whose name was Badr bin Hurmula was a Christian and he lived for one hundred and fifty years.

Nasr bin Duhman bin (Basar bin Bakr bin) Sulaiman bin Ashja' bin Reeth bin Ghatfan lived for one hundred and ninety years and all his teeth fell and all his hair turned white and he became unsound of mind. When his community needed his advice in one of the matters, they prayed to Allah to restore his mind and youth. Allah accepted their supplication and granted him mind and youth and all of his hairs turned black.

Thus, Musallama bin Kharshab Anmari told Anmar bin Bagheez (about this) and it is said that Ayaz Mardas Salami said:

Nasr bin Duhman's life was like a hundred-year-old camel, which he lived

His posture was straightened and his body accepted it

And the whiteness of his hair was changed to black for ninety more years

And his youth began once again after he had lost it

His also regained his sense

Even though he had lost it but he died in spite of all these things.

Saub bin Saddaq Abadi lived for two hundred years.

Khatham bin Auf bin Hudhaimah lived for a long period and composed the following verses:

Till when would Khatham have lived?

Who neither had anyone to support him and nor was he rich

Alas, there is no medicine for death.

Thalaba bin Kaab bin Zaid bin Abdul Ash-hal Ausi lived for two hundred years and composed the following verses:

I spent life with many groups

But all of them went away. They became so silent

That when I call them, they don't respond

Thus, my life was lengthened too much for me after them

Hence, I used to sit in a corner of my house whole day

And spent those days wishing for death.

Kaab bin Rida-ah bin Kaab bin Dhahl bin Qais Nakh-I' lived for three hundred years and composed the following verses:

And it did not remain, alas, what an infamy

I am neither the father of sons nor of daughters

Nor am I a barren woman for whom there is no sleep

But the dead are counted daily

Is there anyone who would buy my life and I would sell it to him?

Adi bin Hatim Tai lived for one hundred and twenty years.

Ammabaat bin Qais bin Harith bin Shaiban Kindi lived for a hundred and sixty years.

Umair bin Hajir bin Umair bin Abdul Azza bin Qumair lived for one hundred and seventy years and composed the following verses:

I got involved and the time destroyed me and I received

Hundred more years of life and ten more years after that

And I have become like a chick that I am neither included among dead,

Which would have ended my problems nor am I included among alive to give order

I spent a long period of my life with the people of my tribe

Now I am like a man heading to his grave.

Awwaam bin Mundhar bin Zubaid bin Qais bin Haritha bin Laam lived for a long period during the time of ignorance and saw the time of Umar bin Abdul Aziz and met him. When his cloak used to fall, his ribs were visible one above the other. Hence, he asked, "What did you get?" He recited the following lines in reply:

And I swear by Allah that I don't know whether I

Have seen the people of the time of Dhulqarnain and thought that I am older than them

When you will remove my shirt so that

You would see the chest, which neither has flesh nor blood.

Saif bin Wahab bin Judhaimah Taai lived for two hundred years and composed the following verses:

Know that very soon I am going away

And don't think I am a liar

Whichever cloak I wore was thus, destroyed

And the controlling power saw me

And warded off the enemy and benefited his friend so that someone may live with him.

Irtaah bin Dush-habah Muzni lived for one hundred and twenty years. His agnomen was Abu Waleed. Abdul Malik bin Marwan told him, "O Irtah! Is something left from your verses? He replied, "O Amirul Momineen! I do not drink wine nor do I sing nor get angry while the poets who come to me do not have these characteristics. Then I said:

I showed man that nights eat him up

Like earth eats up the fragments of iron

And when death arrived

The life of Adam's son did not remain even for a moment

And know it that it would come back again in order to

Complete the offering of Abu Waleed.

Abdul Malik was taken aback. He said: "O Irtah!" Then Irtah said: "O Amirul Momineen! My agnomen is Abu Waleed."

Also Ubaid bin Abras lived for three hundred years and composed the following verses:

I was destroyed and the time destroyed me

And my example is like Banu Naa'th and like the polestar.

Then Numan bin Mundhir arrested him and killed him on the day he was angry.

Also Shuraih bin Hani lived for one hundred and twenty years till he was killed during the time of Hajjaj bin Yusuf. He composed the following verses about his weakness and old age:

I became aged and continued to bear the sufferings of old age

And I spent a long period among polytheists

Then I saw the time of prophet who was a warner

And after that I saw Siddique and Farooq also

And I also saw the day of Mahran and Shushtar

And the gatherings of Siffeen and Nahrawan

Alas, I am sad about this long life.

Masjaah' bin Sabaa': Also, a person from Bani Z'abbah who was called Masjaah' bin Sabaa' Z'abbi lived for a long time and composed the following verses:

I went around the earth many times

I became weak and wished that I should have died

And I was destroyed and if day

And night are destroyed then they come back

And a month comes after a month

And a year comes after every year.

Luqman[1] Aadi, the elder lived for five hundred years. Umar lived for seven Unsurs; and every Unsur consists of eighty years. He was included in the delegation of the community of Aad, which had gone to Haram to pray for rain. He used to keep a female young one of a vulture on the mountain, which was his actual home till the vulture remained alive. After that he used to catch another one and bring it up till nothing remained of it and his life was very long. Thus, it is said about him that he lived till now without having anything.

Also, many famous poems are quoted from him. He was granted strength and sharp hearing sense and sight, which was necessary for him and he has narrated a number of traditions.

Zuhair bin Junaab bin Hubal bin Abdullah bin Kunana bin Bakr bin Auf bin Uzrah bin Zaidullah bin Rufaidah bin Thaur bin Kalb Kalbi lived for three hundred years.

Maziqiyyah whose name was Umar bin Aamir was like water from the sky. He used to spread life wherever he went. He was called Maziqiyyah because he lived for eight hundred years. He was a common man for four hundred years and ruled for four hundred years. He used to wear two suits everyday and then tear them so that no one reuses them.

Hubal bin Abdullah bin Kananah lived for six hundred years.

Abu Tahaman lived for one hundred and fifty years.

Mutasawwaghar bin Rabia'h bin Ka'ab bin Zaid Munah bin Tameem lived for three hundred years. He saw the time of Islam but did not convert. The verses quoted from him are famous.

Duwaid bin Zaid bin Nahd lived for four hundred and fifty years. He said:

The time surrounded me

And the time is such that if someone makes something, it destroys it

Whoever is corrected today, it defaces him tomorrow.

[1] This is other than the Luqman who lived during the time of Prophet Dawood (a.s.).

When the time of his death arrived, he called all his children and willed them: "Do bad to people and do not accept their apology and do not accept their revenge."

Rabi bin Zaba bin Wahab bin Bagheez bin Malik bin Saad bin Adi bin Fuzara lived for two hundred and forty years. He saw the time of Islam but did not accept Islam.

Maadi Karb Himyari from the progeny of Dhi Yazn lived for two hundred and fifty years.

Also Tharyah bin Abdullah Jofi lived for three hundred years. Thus, he came to Umar bin Khattab in Medina and said: "I have seen in this desert, in which you are that the people of my community read your testimony i.e. *Laa ilaaha illallaah.* He was accompanied by his son at that time who stumbled as he walked. He had become very old. He was told, "O Tharyah! Your son has become old and you are still alive." He replied, "I swear by God, I had married his mother when I was seventy years old. However, this wife of mine was very chaste and loyal. Whenever I was happy, she used to treat me so that my eyes used to become cool and if I was upset she used to coax and make me happy. However, this son of mine has married a woman who is very immodest and evil-doer. Whenever he is happy, she troubles him so much that he becomes unhappy and if he is sad she abuses so much that he approaches his death.

Auf bin Kunana and his wise statements

Auf bin Kunana bin Auf bin Uzrah bin Zaid bin Thaur bin Kalb lived for three hundred years. When his final moments arrived, he gathered his children and willed:

"Fear Allah, do not mourn or grieve (for loss of wealth). Keep away from distrust. Do not disturb wild animals otherwise all of them will come out of their shelters and you will be disgraced. Do not hurt people and live with peace and harmony. Do not ask excessive questions lest people get fed up with you.

Do not speak except the truth, so that people praise you. Treat people with love so that their hearts become spacious for you. Do not deprive people of benefiting from you. Otherwise, their hearts will become full of complaints for you and include yourselves among those who give gifts to their children

secretly. Do not spend much time with people lest you would be considered lowly. Be patient during the time of difficulty and make the time wear its clothes. Certainly speaking nice with difficulty is better than speaking bad with ease.

Be humble to one who is humble to you, for people come closer because of love. If someone expresses hatred and dislike do not move away from promise and commitment. If someone seeks excuse from you, accept his excuse. Keep your promises and do not break them.

Lift your status by keeping away from falsehood, because human misfortune is in falsehood and speaking against the will. Do not express your helplessness to people. Otherwise, you will lose respect in their eyes. Fear poverty because it is a disgrace. Treat your equals honorably and wish that you are uplifted. The beauty of women should not separate you from healthy lineage and involve you in worry because marriage with virtuous women invite respect and honor.

Be humble while meeting your family. Do not betray them and do not show indifference in a matter, in which they are united, because opposition is against obedience of a leader. First do good to your people and then to others and do not fear the wishes of your near and dear ones, because it is a cause of extinguishment of fire of hard work and non-fulfillment of duties. And leave the one who sleeps and become their helpers during the time of their difficulties and pains so that you will conquer and fear from asking that, whose benefits did not reach them. Treat your neighbors with respect who comes to you with expectation. Give preference to the right of weak over your right.

Tolerate fools so that your sorrow and grief is reduced. Keep away from groupism, because it is a disgrace. Do not trouble yourself more than your capacity except during the time of difficulty so that your are not condemned inspite of your helplessness; and you should have such a strength, which is better than supporting them through apologies in the state of helplessness (i.e. you should assist them before it is time to seek forgiveness) and make effort and do not be sluggish, because effort keeps away poverty and helplessness. You all should shout one slogan because it is a cause of respect and keep your edges sharpened. Do not pay attention to disrespectful people nor bring them near you and do not meet wicked people, because you will be hurt by them. Do not be jealous among yourselves else you will be destroyed. Miserliness is a disease. Keep away from it. Elevate your status through generosity, kindness and by respecting the purity of excellent people. Spend and gain

love. Take care of knowledge and respect of knowledgeable and excellent persons. Benefit from the experience of the experienced persons. They would not stop you even from a smallest deed, which contains reward and do not consider people lowly. Otherwise the same would be returned to you, because a person is judged by the purity of his heart and purity of his tongue and when you are involved in fear of something it is necessary for you to be steadfast instead of hurrying up. Also, see to it that you make your place near rulers through love, because whoever tried to disrespect them was disrespected himself and whoever elevated them was elevated. Show courtesy, because eyes are pointing you out. Show humility with dignity to people so that your Lord likes you." Then he said:

"And every intelligent and shrewd will not advise you

Nor every advisor is intelligent

However, if both things are collected in one person

Then it is necessary for you to obey him."

Saifi bin Riyah bin Aktham who was from the progeny of Asad bin Amr bin Tameem, lived for two hundred and seventy years. He used to say, "Your brother is under your control in all circumstances, except during the time of war, because when a man picks up a weapon, he cannot be controlled by anyone. Sword is the best advisor. Avoiding pride keeps praises alive. The greatest punishment is that given to a traitor. The mischief of help is injustice. The worst character is one, which is troublesome and bad manners are cause of increasing displeasure." Then he hit his staff on ground and recited the following verses:

It is necessary for a destroyed person that he realizes his faults before his death comes

And human beings got knowledge so that they understand everything.

Inscription on the Ehram Tablet of Egypt

Abdullah bin Muhammad bin Abdul Wahhab bin Nasr Sajzi narrated from Abul Hasan bin Muhammad bin Abdullah bin Hamza bin Zaid She'rani who was from the progeny of Ammar bin Yasir that Abul Qasim Muhammad bin Qasim Misri narrated that:

"The treasures of Egypt opened for Abul Jaish Hamaduyah bin Ahmad bin Tuloon so much that they had not opened for anyone else. When he

intended to raze the pyramids of Egypt, his trustworthy advisers advised him not to do so but he did not listen and appointed one thousand laborers for this work who continued to dig the area around it for one year but could not find a way and when they intended to return without any hope, they saw a hole. Hence, they estimated that it was the same door and opened it through its mechanism. (Muhammad bin Muzaffar says that they saw a foundation behind that, which was very strong. They removed and cleansed it.) It contained an inscription in Greek. All the wise people from all the regions of Egypt were called to read that inscription, but no one was successful in deciphering it.

There was a person called Abu Abdullah Madini who was one of the great scholars of the world. He told Abul Jaish Hamaduyah bin Ahmad, "I know an Ethiopian Bishop whose age is three hundred and sixty years now and he knows this writing. He had tried to teach this writing to me also but I loved Arabic more and hence, I could not learn it. That person is alive even today." Eventually, Abul Jaish Hamaduyah wrote a letter to the Shah of Ethiopia to send that Bishop to him. The Shah of Ethiopia wrote a letter in reply: the Bishop has grown very old and has become used to the environment of this place. If he leaves this environment and goes to another place then there is a risk that the environment will not be suitable for him there and he would die. Also, he can no longer bear long journeys. His presence is a cause of honor, joy and tranquility for us. Therefore, if you want him to read something or explain or to answer your questions then write and send them here." Hence, that marble slab was kept in a tray and sent to the city of Aswan. Then it was sent to Ethiopia from Aswan, which was near it. When that piece reached Ethiopia, the Bishop read it and translated it into Ethiopian language. It was then translated into Arabic from Ethiopian. It was written as follows in it:

"I am Rayyan bin Dumagh." Abdullah Madini asked the Bishop who that person was. He replied, "He was the father of King Aziz of Egypt during the time of Prophet Yusuf (a.s.) whose name was Waleed bin Rayyan bin Dumagh. The Aziz of Egypt lived for seven hundred years. His father Rayyan lived for one thousand and a hundred years and Dumagh lived for three hundred years. In short, it was inscribed as follows:

"I am Rayyan bin Dumagh who had set out to know where river Nile originated, because I was not aware of it. I was accompanied by four thousand people and I continued to travel for eighty months and I reached darkness and the ocean. I saw that river Nile cut that encircling ocean and crossed it. There was no way for me to cross the river and only one person was left with me out

of four thousand. I feared that my rule would come to an end and hence, I returned to Egypt. Then I constructed many pyramids and cellars. I also constructed two such pyramids, in which I kept all my treasures safely and I have composed the following verses about it:

My knowledge consists of that which exists

And my I don't have knowledge of unseen and Allah knows better

And provided firmness in creation of a thing, which required it

And Allah is the Most Powerful and Wisest

Thus, I tried to find out the origin of River Nile,

I became wary and man is wary

I spent eighty months in journey

Even though I was surrounded by the people Bani Hajar and a very huge army

Till the point we had left behind all men and Jinn

And I came face to face with a dark river

Thus, I accepted that there is no stage after this

For any person who dares before or after me

Then I returned to my country and stayed there

Sometimes in calamities and sometimes with bounties

I am the owner of all the pyramids of Egypt

And of all the earthen utensils and I am one who initiated

I have left in it signs of my craftsmanship and wisdom

And handed over to the time, which would neither get torn or destroyed

And it has many treasures and strange things

And this act is a cause of bitterness and disappointment for the time

My locks will be opened and my strange things will come out

In the hands of a friend of Lord, which would shine like a star during the last age

His actions will be seen around the House of Allah

And he will reach the peak and then it would be a time of peace and harmony

Eight and nine and two and four

And other ninety or nine will be killed or taken captives

Then there would be clashes for ninety-nine years

And all signs of mine would come into their hands and will be destroyed

All my treasures will come out

However I see that blood would be shed because of this

I have written my words on rocks

They would remain and would then be destroyed and will then become extinct.

After looking at this inscription, Abu Jaish Hamaduya bin Ahmad said: "This is a thing, which would be used by Qaim of progeny of Muhammad (s.a.w.s.)." Then that marble slab was kept back in its place.

A year later, Abu Jaish was killed in the state of intoxication on his bed by his slaves. It was known after this incident when pyramids were constructed and by whom and it is one of the most authentic narrations about Nile and pyramids.

Zabira bin (Saeed bin) Saad bin Sahm Qarshi lived for a hundred and eighty years. He lived during the time of Islam also. His death was accidental.

Lubaid bin Rabia

Lubaid bin Rabia Ja'fari lived for a hundred and forty years and lived during the time of Islam and accepted it. When he was of seventy years, he composed the following verses:

As if I have spent seventy years

And took the cloak off my shoulders

This soul is crying and complaining to me

That I lifted you for seven years more than seventy years

If you complete three more years then you would get a wish

And eighty years will be completed after those three years

When he was ninety, he composed the following verses:

As if I have completed ninety years now

Thus, I have taken off the bridle of life along with it

The daughters of the time attack me from unknown place

However, I am injured with something other than arrows.

When he completed one hundred and ten years, he wrote:

A person who lived for a hundred years and completed ten more years after that

Then what is missing in his age?

When he completed one hundred and twenty years, he wrote:

I spent a long life before I fell ill

But there is no place for this adamant soul.

When he was a hundred and forty, he composed the following verses:

Now I am fed up with life and its length

And with the question of people, "Lubaid, how are you?"

Men were overcome but you did not lose

That lengthy period, which will be forever and elongated

If a day comes for me and a night after that

Then both of them come once again after they have passed.

When he was in his final moments, he willed to his son, "Your father will not only die but will be destroyed. Thus, when your father's soul is captured, close his eyes, make him face Qibla and wrap him in his clothes and tell everyone strictly that they should not cry or shout. Then prepare nice food in the large vessel, in which I used to feast and send it to those people in the mosque who have mourned for me. Make the people eat it after the Imam completes prayer with salutation. When they have finished eating, tell them that their brother Lubaid has died and request them to attend my funeral and that Almighty Allah has captured my soul." Then he recited following verses:

"When you bury your father, put some wood and wet sand on him

And use such strong planks that uninvited guests do not manage to make

nests inside

And it is certain that the face would become like fine sand although it is unbelievable."

There is another tradition that Lubaid had taken an oath that when northern wind blows, he would slaughter some camels and fill them in a large vessel and invite everyone for feast.

When Walid bin Uqbah bin Abi Muit became the governor of Kufa, he delivered a sermon and said after praising and glorifying Allah, "O people! You know about Lubaid bin Rabia Ja'fari and his courtesy and helpfulness and you also know that he had taken an oath that whenever northern wind blows, he would slaughter a few camels. Hence it is your duty that to help him for his courtesy." Saying this, he got down from the pulpit and sent five camels and wrote the following verses to Lubaid:

I see that when Abi Aqeel Lubaid's northern wind blows

The butchers sharpen their knives

He is a Ja'fari who is very tall and has a broad chest

He is generous like his lineage and like a sharp sword

And these virtues are present in Ja'fari sons also

As if there is dearth of wealth for him.

It is said that Walid had send twenty camels. When Lubaid read those verses, he said: "May Allah give ten rewards to Amir for this. Probably, he does not know that I have stopped composing verses." Then, Lubaid called his five-year-old daughter and said: "Reply these verses of Amir." The girl thought for a while and then recited the following verses:

Now, whenever Abu Aqeel's northern wind blows

We would remember Walid

A tall one with broad chest

And one who is related to Abdush Shams

He helped Lubaid like long ropes, like a caravan of camels

On which the people of Bani Haam are mounted

O Abu Wahab (Walid)! May God reward you for it

We have slaughtered the camels gifted by you and

Please be generous another time also because a generous is one who

Is generous again and again and our oath is fulfilled again and again.

Lubaid (after hearing these verses) said: "O daughter! You have quoted very nice verses but you should not have asked for anything in them." She replied, "A king never gets angry when asked for something." Lubaid said: "Then you are a very good poet."

Dhul Asba Adwani whose name was Harthan bin Harith bin Muharrith bin Rabia bin Hubairah bin Thalaba bin Zarb bin Uthman lived for three hundred years.

Ja'far bin Qabt lived for three hundred years and lived during the time of Islam.

Aamir bin Zarb Adwani lived for three hundred years

Muhassin bin Utbaan bin Zaalim bin Amr bin Qatiah bin Harith bin Salama bin Mazin Zubaidi lived for two hundred and fifty years and composed the following verses:

Beware, O Muslim (community)! I am not from you

I am such a man whose strength is hungry

When I was challenged by two persons, I told them to come

They said: "Every person who is challenged, displays his strengths

Beware, O (Bani) Muslim! My life has made me wary

And trade and traveling for it has made me weak

I have become a burden for my house because of illness and weakness

And every stranger and relative has become wary of me

This time and days are like a table with food laid on it

Which has a part for every hungry person.

Aad bin Shaddad Yarbui lived for a hundred and fifty years.

Aktham bin Saifee

Aktham bin Saifi from the progeny of Asad bin Amr bin Tameem lived for three hundred and sixty years. Some say that he lived for one hundred and ninety years. He saw the time of Islam. There is difference of opinion whether he accepted Islam or not. Most people say that he did not accept Islam. He said about this:

Certainly, a man should spend ninety years of life

If it is extended by hundred more years then an ignorant (person) does not become wary of life

If six and four are subtracted from two hundred then one hundred and ninety would remain

It is when nights are also counted.

Muhammad bin Salama says, "When Aktham wanted to accept Islam, his son made him die out of thirst. Also, I have heard that this verse was revealed for him:

وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

"And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah."

There was no one wiser than him among the people of Arabia. When he got the news of annunciation of apostleship of the Messenger of Allah (s.a.w.s.), he sent his son Halees to Prophet (s.a.w.s.) and said: "O son! I want to give you some advices. You should follow them after you depart till your return to me. Try your luck in the month of Rajab. Then try to make it lawful so that it becomes lawful, because unlawful is not only illegal for oneself but also for one's acquaintances. During this journey, you should stay with the person who is most respectful, in whichever tribe you happen to pass by. Maintain your relations with noble persons. Keep away from disgraced ones, because if they would not have been disgraced then they would have been respected in their community and when you approach that person then first of

all, I am aware of him and his family as he belongs to one of the most honored households of Quraish. You should keep two things in mind. Even if he desires kingdom, you should honor him and stand in front of him. Do not sit unless he asks you to do so. In this way, you would not be hurt by him and you will be benefited by him and if he is really a prophet then Allah would not like misbehaving with him. You would find that all his matters are right and you would find humility in him. He would be an obedient one of his Lord. Be humble when you meet him and do not say anything except what I have ordered you. Remember whatever I have told you and follow it.

Then he handed over a letter addressed to the Holy Prophet (s.a.w.s.) to his son, which contained the following text: In the name of Allah, this letter is from a servant to another servant. I got the news of you apostleship, but I don't know the truth. If you have seen something then show me and if you have received knowledge then give it to me also and include me in your treasury. Wassalaam.

Holy Prophet (s.a.w.s.) replied this letter as follows: From Muhammad, the Messenger of Allah (s.a.w.s.) to Aktham bin Saifi. I thank Allah that he ordered me to say 'There is no God except Allah' and order others to do so. All creatures are created by Allah and every order belongs to Allah. Only He gives life and only He gives death. Only He will assemble people and we have to return only to Him. I have been sent to teach you people the manners of messengers and you would certainly be asked about the great news and that great news would be known soon."

When Aktham bin Saifi read the letter of Holy Prophet (s.a.w.s.), he asked his son, "How was he according to you?" He said: "I saw that he orders good things and stops from doing bad deeds." Thus, he told his son, "O son! Gather Banu Tameem but do not bring any fool, because every person has an opinion and a fool's opinion is weak however physically strong he might be. Whoever does not have intelligence, does not have goodness (When Banu Tameem gathered, he delivered a sermon following:)

"O Banu Tameem! Now, I have become aged and I have entered the disgrace of old age. If I say a right thing, you must accept it. Otherwise, inform me about a right thing so that I become steadfast on it. My son had gone to meet a person. He informed that that person orders to do good things and stops from evil. He narrates benefits of good character and restrains one from having bad character. He orders worship of One Allah. He prevents from worshiping idols and fire. He says that he is the messenger of Allah and that messengers had come before him also who had books and ordered

worship of One Allah. Hence it is the duty of you all that you help Muhammad (s.a.w.s.) in his mission. If the orders given by him are rightful, you will benefit and if it is not rightful, it is your duty to hide him and do not become angry with him."

"Earlier Asqaf Najran had also narrated his characteristics. Before that, Sufyan bin Majashi' had also talked about him and hence, he named his son Muhammad. Those among you who possess opinion know it well that the matter, towards which he is inviting is a good thing. Hence, you should be the first to accept him and do not delay this matter. If you obey him, it would be a cause of your honor and you would be manifested. Make haste in obeying him before you are compelled to do so, because I see that he would not leave any high or low position and would not live without uprooting fixed thing and would reach everywhere. Even if it is supposed that whatever he is inviting towards is not a religion then too it is merciful character. Accept whatever I say and follow it. I am asking for a thing from you, which can never be snatched from you. Your population is a majority in Arabia and your cities are largest. I think that even if a disgraced one will follow him, he would become respectful and even if a respectful person opposes him, he would be disgraced. You people are respectful. Hence, your respect will be doubled. Then there would be no one to compete with you. Remember that those who go ahead do not leave anything for those who are left behind. Leadership is for those who come first and those who are left behind have to obey. Thus, hasten in your work, because determination is strength and precaution is helplessness.

Malik bin Nuwairah said: "O people! This old man has become unsound of mind." Aktham said: "Curse be upon the person who is aggrieved and extremely sorrowful. You people kept quiet over my words. The worst thing for an advice is that people turn their faces away from it."

"Woe unto you, O Malik! You would be destroyed. When truth becomes manifest, it manifests its followers also and backward people also come in the level of those who have progressed. Thus, you should make it obligatory for yourself to be among those who stand up for establishing truth. Now, when you have considered me elder to you, bring my camel so that I mount on it." Saying this, he mounted on his camel and his son and nephew walked behind him. Then he said: "I am sad about the work, which I could not accomplish and which did not take me ahead."

Banu Tai wrote a letter to Aktham. They were his maternal uncles. Some narrators say that Bani Marrah wrote a letter to him. They were also his

maternal uncles. They sought advice from him. Aktham wrote to them in reply:

"So to say: I advise you to fear Allah and maintain good relations, because its roots are strong and branches are spread out. Keep away from sins and breaking relations, because its roots are weak and branches do not spread. Do not marry foolish women because it is abominable to have sexual intercourse with them and the children born are useless. Consider the worth of camels. They are like a strong fort for Arabia. Do not load them more than their capacity. They are fixed as dower and accepted in expiation for killing. Their milk is a gift for elders and food to children. They can also be used for operating grinding mill. A person who considers his worth will never be destroyed. Poverty of intelligence is the real poverty. A virtuous man would never allow his wealth to be destroyed. Sometimes, a single man happens to be better than a hundred men and sometimes a single group happens to be better than two groups together. A person, who complains about time, bears pain. A person, who is thankful for his fortune lives a good life. Lust and greed are barriers in the way of (a person with) opinion and habit should be in accordance with good manners. A needy, who has love in his heart is better than a rich who has hatred in his heart. World is a temporary abode, which will be destroyed. Whatever is bound to come, will come in spite of your weakness even if you fail to seek it and whatever is bound to go, will go in spite of all the force and attempts made by you. The defect of poverty and hunger wastes honor. Jealousy is such a disease, for which there is no medicine; rejoicing at another's distress comes after that. If a person treats others with goodness, he too would be treated with goodness. Foolishness is accompanied by shame. Forbearance is the pillar of mind. The collection of all (good) deeds is patience; and forgiveness is the best act. Keeping promises, maintains friendship and the love for a person who shows inclination increases."

Wise bequest of Aktham bin Saifi to his children

Aktham bin Saifi gathered his children at the time of his death and told them: "O my sons! I lived for a long period of time and want to make some wills to you before I die.

I will you that you should fear Allah and to maintain relations. Continue to do good deeds so that your number increases. Neither its roots nor its branches deplete. Keep away from disobedience of Allah and breaking relations because neither roots nor branches of a person who breaks relations are strong. Control your tongue, because it is your enemy. Even a friend

would not like to hear a true thing and look at the necks of camels and load them according to their capacity because they are given in dowers and also accepted as blood-money. You must not marry foolish girls, because it would be nothing but trouble for you and children from them would be nothing but trouble. To have proper food during a journey guarantees comfort and strength and a person who does not become hopeless after losing a thing will get peace and if a person remained satisfied with whatever he has, his eyes will be cooled. Leave that (wrong) deed before you are embarrassed and according to me, it is better to do a good deed than committing a sin. No man dies without knowing his value and status. Helplessness during distress is a barrier for dignity. Pity on that scholar who is fearless about his foolishness; and fear takes insight away. Whenever some issue is brought to him, he becomes confused and when the work is taken back, he is recognized by clever as well as foolish. Extravagance during happy times is stupidity. Attaining heights give respect. Do not be sad if you get a little, because you will get more. Do not answer a thing, which is not asked to you. Do not laugh at a thing, which is not worthy of laughing. Express your aloofness from this world and do not have hatred. Jealousy resides among relatives and when everyone gathers in one place, their weapons start cackling. You get near because of love but do not depend on proximity. Also, it is obligatory that you reform through wealth, because the reformation of wealth and property cannot take place without your reformation. Pay attention to your diet. Do not rely on your brother's wealth to fulfill your needs. It is like that one who tries to enclose water in the hollowed palm. If a person wants to become rich, he should spend on his family members. Respect your leaders. The game of a respectful woman is to play with spindle (i.e. she remains busy in her work). When there is no way out, patience is the last policy."

Qirdah bin Thalaba bin Nafasha Sulooli lived for one hundred and thirty years during the time of ignorance. Then he saw the period of Islam and accepted it.

Masaad bin Junaab bin Maraarah was from the progeny of Amr bin Yarboo' bin Hanzala bin Zaid bin Munaah and he lived for a hundred and forty years.

Qus bin Saada Ayaadi lived for six hundred years and he was one who composed the following verses:

Does a raining cloud take peace away from a person who is in a bad condition?

Or it showers favor on him?

Whatever has passed away and lost from the hands then

There is no use of lamenting and saying, "Only if it would have been as such".

Similarly, Lubaid says:

And Qus said "Only if" and "If I would have been as such"
He left Luqman the wise behind by saying that.

Harith bin Kaab Midh-haji lived for a hundred and six years.

Shaykh Saduq's view

The author says: All traditions narrated by us are also related by our opponents from Muhammad bin Saaeb Kalbi, Muhammad bin Ishaq Bashaar, Awaana bin Hakam, Isa bin Zaid bin Aab and Haitham bin Adi Tai. And the Holy Prophet (s.a.w.s.) said: "Whatever has happened in the previous Ummahs will happen in this Ummah also, in the same order."

Thus, if it is appropriate that long life was prevalent among previous Ummahs and the incidents of occultation of proofs of Allah (a.s.) took place in previous centuries, why should the occultation of Imam Qaim (a.t.f.s.) and his long life be rejected in spite of the fact that there are traditions from the Messenger of Allah (s.a.w.s.) and Holy Imams (a.s.) about his, which are narrated in this book?

Narrated to us Ali bin Ahmad Daqaaq from Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhai from his uncle, Husain bin Yazid Naufili from Ghiyath bin Ibrahim from Imam Ja'far Sadiq from his holy father from his holy ancestors that Holy Prophet (s.a.w.s.) said:

"Whatever has happened in previous Ummahs will happen exactly in the same way in this Ummah also, in the same order."

Muhammad bin Zakariya from Ja'far bin Muhammad bin Imarah from Imam Ja'far Sadiq from his father from his holy ancestors that Holy Prophet (s.a.w.s.) said:

"I swear by Him, Who made me a rightful Prophet and harbinger of good news that all those things are going to occur in my Ummah in the same order,

which had occurred during previous Ummahs. So much so that if a snake entered a hole in Banu Israel, it would happen in my Ummah also."

Narrated to us Shareef Abul Hasan Ali bin Musa bin Ahmad bin Ibrahim bin Muhammad bin Abdullah from Abu Ali Hasan bin Rakaam from Ahmad bin Muhammad Naufili from Ahmad bin Hilal from Uthman bin Isa Kilaabi from Khalid bin Najeeh from Hamza bin Hamraan from his father from Saeed bin Jabeer that he heard Syedul Aabideen Ali bin Husain bin Ali bin Abi Talib (a.s.) saying:

"Our Qaim (a.t.f.s.) has Sunnah of prophets. The Sunnah of Prophet Nuh, Prophet Ibrahim, Prophet Musa, Prophet Isa, Prophet Ayyub and Prophet Muhammad (s.a.w.s.) is included in it." The Sunnah of Prophet Nuh is a long life, secret birth and remaining hidden from people is the Sunnah of Prophet Ibrahim. The Sunnah of Prophet Musa is fear and occultation. The Sunnah of Prophet Isa is that people have difference of opinion about him. The Sunnah of Prophet Ayyub is happiness after bearing calamities and Sunnah of Prophet Muhammad is that he will come out carrying a sword."

Thus, if it is correct that the incidents of long life were prevalent during previous ages, it is appropriate that this Sunnah is true for Imam Qaim (a.t.f.s.) also, who is the twelfth Imam. It is not possible that nothing will be left in the occultation of Imam (a.t.f.s.) and as the Holy Prophet (s.a.w.s.) said: "Even if one day is left before this world perishes then Allah will prolong that day enough so that Imam Qaim (a.t.f.s.) will reappear and fill the world with justice as much as it would have been filled with injustice and oppression and we would get Islam only when we surrender to the commandments of Holy Prophet (s.a.w.s.) and Holy Imams (a.s.). There is no power and might, except by Allah, the High and the Mighty."

During the previous ages, the people who were religious, worshippers and abstinent used to hide such a person and their matters and this custom is followed from the beginning of the world till our time. Then how is it possible to deny the occultation of Imam Qaim (a.t.f.s.)? Only those people will reject this, whose hearts are filled with infidelity and misguidance and hatred of the Prophet (s.a.w.s.) and Imams (a.s.).

Sarbabak Hindi

Saduq also says: Narrated to us Ahmad bin Hasan Qittan from Hasan bin Ali Aswari from Makki bin Ahmad from Ishaq bin Ibrahim Tusi who lived for ninety-seven years; he said in the house of Yahya bin Mansur that Sarbabak was the king of Kanauj in India. We asked him his age. He said that

his age was nine hundred and twenty-five years and that he was a Muslim. He narrated: The Messenger of Allah (s.a.w.s.) sent ten of his companions to me, including Huzaifah bin Yaman, Amr bin Aas, Usamah bin Zaid, Abu Musa Ashari, Sahib Rumi and Safinah etc. They invited me to Islam and I accepted it. When he kissed the letters of the Holy Prophet (s.a.w.s.) I asked him: In spite of your physical weakness, how do you sit for the ritual prayer? He replied: the Almighty Allah has said:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

"Those who remember Allah standing and sitting and lying on their sides." (Surah Aale Imran 3:191)

I asked him: What is your diet? He said: I need a little once a week. I asked him about his teeth and he said: They have changed twenty times. In his stable I saw an animal larger than an elephant which is called Zind Feel. I said: In what way do you make use of it? He replied: He carries the dirty clothes of the servants to the washer man. The extent of his kingdom was having length and breadth of four years of travel and his capital was fifty farsakhs from all sides. On every gate there were 120000 troops so that if any attack is launched from there they may tackle it effectively without needing enforcements. The king himself stayed at the center of his capital. I heard him say: I reached a western country and saw a desert in which there was no vegetation. After traveling for sometime I reached the people of Musa (a.s.) the roof of their houses were equal in height and the store houses of rations were located outside the town. They brought home some rations and left the rest in the store houses. The graves of their dead were inside their houses and their orchards were located at a distance of two farsakhs. None of them were old in age and I did not see any of them ill or on the verge of death. There was a market also where one would go if one wanted anything and weigh and take whatever one liked without the shop owner being present there. When they wanted to pray they would come, pray and then go back. There were no fights among them ever; they spent all the time in prayers and never talked of anything except about God and death."

The author (r.a.) says: If our opponents consider the life of Sarbabak, the king of India as possible they must not present any excuse with regard to the age of the Proof of Allah and there is no power and strength except by Allah.

Abdullah Yemeni Moammar

Al Ghawaali Al Layali: Ahmad bin Fahd has narrated from Bahauddin Ali bin Abdul Hamid from Yahya bin Najal Kufi that he traveled to Kufa in 734 A.H. Salih bin Abdullah Yemeni narrated to me that his father, that is Abdullah Yemeni had a very long age and he had the good fortune to see His Eminence, Salman Farsi (r.a.) and the latter had narrated the following traditional report from him that the Messenger of Allah (s.a.w.s.) said: Love of the world is the root of evil. And good expectation from the Almighty Allah is the root of every worship act.

Shaykh Baba Ratan Moammar

Al Ghawaali Al- Layali: Mala Alimul Waiz Abdullah bin Fatehullah bin Abdul Malik narrated to me from Tajuddin Hasan Sairshnawi from Shaykh Jamaluddin Hasan bin Yusuf bin Mutahhar from Maulana Sharafuddin Ishaq bin Mahmud Yamani, Qadi of Qom from his maternal uncle, Maulana Imaduddin Muhammad bin Muhammad bin Fathan Qummi from Shaykh Sadruddin Sawi who says:

Once I went to meet Shaykh Baba Ratan and found that his eyebrows had sagged on his eyes. He lifted them and looked at me. He said: You can see my eyes; for a period of time these eyes have had the good fortune to glance at the luminous face of the Messenger of Allah (s.a.w.s.). I saw the Holy Prophet (s.a.w.s.) digging the trench on the occasion of the Battle of Khandaq with the people and carrying mud on his back. I heard him recite the following supplication on that day: O Allah, I beg You for a pleasant life and an appropriate death; and when I return to You, there should be no shame for me.

Another Aged Person

Anwarul Madhiya: Sayyid Ali bin Abdul Hamid has written in *Anwarul Madhiya* that Raees Abul Hasan Katib Basri who is considered as a man of letters, says that in 392 A.H. it had not rained for many years in Basra when all of sudden pearls rained down there. When Arabs heard about it, people speaking different tongues came from far off places and I also came with some people to learn about the details of this incident; so that perhaps something useful can be learnt from there.

I reached there to find a tall tent and moved towards it with my friends. A very old man sat there surrounded by his servants and companions. We

greeted the old man and he reciprocated in a nice way. A person introduced me as the leader of my group and an eloquent Arab. "We have come to meet you; perhaps we will gain something useful from you. We have come to you since you are so aged."

He said: O nephews, I don't have what you expect from me. I remained busy in worldly matters. If you want something useful, you must refer to my respected father; he is in that tent opposite to mine.

So we went to that tent to find an extremely old man lying down on his bed surrounded by his servants. We came to him, greeted and explained that his son had sent us to him so that we may learn something useful from him.

He said: O nephews, I was also involved in worldly matters like my son; you must refer to my father and he pointed to another tent.

We said: Let us go there and see. We found that old man surrounded by a crowd of people who hastened to us the moment they saw us approach. They asked: "What do you want, may Allah bless you?"

"We would like to greet your master and we hope we would learn something useful from him."

They said: "You will indeed benefit from meeting our master."

One of them went inside to seek permission and came back from there. Then he escorted us inside. We saw a bed in the center of the tent and two small pillows at the sides and a big pillow in the center on which the head of that old man was placed. We greeted him in a loud voice and he replied in a very nice way. One of us repeated the same dialogue that we had with his son, and told him that he has sent us to him so that we might be able to gain something from him.

He opened his sunken eyes and asked his servant to help him to sit up.

After that he said: O nephews, pay attention to what I say. None of my father's children survived though he was very desirous of them; thus when I was born, he was very much excited. When I was hardly seven that my father passed away. After that my uncle took me under his care and like my father, he was also worried about my survival. So he brought me to the Messenger of Allah (s.a.w.s.) and beseeched: O Messenger of Allah (s.a.w.s.) this is my

nephew and my brother is no more. I am responsible for his upbringing. I fear that he might also die like the other children of my brother. So write an amulet for his safety and health.

His Eminence (s.a.w.s.) asked: Why have you forgotten the four Quls? That is Surah Kafiroon, Surah Ikhlas, Surah Falaq and Surah Naas.

After that I made it a habit to recite those chapters every morning and blow on myself. No harm touched me ever after that and I have lived to this old age. So you also take note of this.

After that we returned.

Abu Amr Uthman bin Khattab bin Abdullah bin Awwam (Moammar)

Majalis Shaykh Tusi: Ibrahim bin Hasan bin Jamhur narrated that Abu Bakr Mufeed Jarjarai told me in 376 A.H. that when I went to meet Abu Amr Uthman bin Khattab bin Abdullah bin Awwam in 316 A.H. in Egypt there was so much rush of visitors that he had to occupy the attic of the house. After that I traveled to Mecca with him and he dictated fifteen traditions to me. He informed me that he was born during the reign of Abu Bakr bin Abi Qahafa. When the tenure of Amirul Momineen Ali Ibne Abi Talib (a.s.) arrived, I came out to meet him with my father. On way to Kufa we had water shortage and were on the verge of death. My father was very much aged and I asked him to wait when I went out in search of water.

I found a well full of water at a short distance. First of all I undressed and had a bath; and then drank as much water as I wanted. I decided to bring my father there since he was near by.

I went to him and said that there was a well nearby. But when he accompanied me out we could not find any well. We gave up after a long time and had hardly sat down to rest when he passed away. Somehow I managed to bury him there and then came to Amirul Momineen (a.s.). He was about to march for the Battle of Siffeen. When I bent down to kiss his feet, I received this wound.

Abu Bakr Mufeed says: A clear scar was visible on his face.

Imam Ali (a.s.) asked about me and I narrated to him about what had befallen us. He said: Anyone who drinks from that well has a long age.

Then he named me as Motamar.

Abu Bakr Mufeed says: Then he narrated many traditions to me from Imam Ali (a.s.) which I noted down. At that time some teachers of his native country, Tanja were also present there. They also verified his authenticity and the fact that he had met Amirul Momineen (a.s.).

Finally that aged personality passed away in 317 A.H.

Moammar Mashriqi

Karajaki has narrated this report in detail in his *Kanzul Fawaid* along with the report of Abu Duniya Moammar Maghribi through his chains.

After that he has mentioned another incident of Moammar Mashriqi.

There was a man who inhabited a mountainous region of Persia and he claimed to have met Amirul Momineen (a.s.) and that he was known to all since ages, that he had remained in the company of Imam Ali (a.s.). His face also carried a scar like that of Moammar Maghribi

Once a group of people of different faiths narrated to me that they had also met and talked to him. Such a one is Abul Abbas Ahmad bin Nuh bin Muhammad Hanbali Shafei, who narrated to me in 411 A.H. at Ramla that he was traveling to Iraq to learn jurisprudence when he passed through the Suharward province near Zanjan. He was informed that an aged person lived in that area who claims to have met Amirul Momineen (a.s.) and it was worth meeting him.

"I found him to be an extremely aged man with a round beard and he also had a one-year-old son. They told him that we were heading to Iraq and requested him to narrate his meeting with Amirul Momineen (a.s.)."

He said: A rider passed by me and when I looked at him he passed his hand over my head. When I came to know that he was Amirul Momineen (a.s.) I ran after him and joined his entourage.

He narrated: I lived with the Imam at Tikrit also and continued to serve him. And after that I also served his children.

Ahmad bin Nuh says: His countrymen verified his statements and that they had heard about this man from their ancestors and that he had gone away for sometime and lived in Ahwaz, from where he moved to Dailam and now he lived in Suharward.

Abu Abdullah Husain bin Muhammad bin Qummi has narrated that many people have met and spoken to him and people of Suharward have also narrated from him.

Harith bin Kaab Moammar

Sayyid Murtadha (q.s.) has written in *Ghurar wad Durar* that among the long lived persons of the world is Harith bin Kaab bin Amr bin Waala bin Khalid bin Malik bin Adad Madh-haji. Abu Hatim Sajistani says: When the death of Harith approached, he gathered his children and said: I have reached an age of a hundred and sixty years, but so far have neither made peace with any traitor nor befriended any transgressor. Nor flirted with cousins and sisters-in-law. I have never kept a woman of loose character in my house.

I follow the religion of Prophet Shuaib (a.s.) and except for me, Asad bin Hazima and Tamim bin Murrah no one in the Arab Peninsula follows this faith. So remember my will and live on my religion. Continue to fear the Almighty Allah as He is sufficient for you in every way. Never disobey Him.

My sons, be united and never should you fall into discord. Without any doubt, a death of honor is better than a life of degradation and helplessness. What is destined would come to pass. Everything is of two different types. Thus time is also of two kinds: A time of prosperity and a time of troubles. People are also of two types: One kind will support you and another will oppose you.

Also remember that you should take in marriage a woman who is compatible to your status and is chaste. Avoid foolish girls as their issues will be useless.

Those who cut off relations will never get peace.

There is enmity in discord with the people of your community. That is if you oppose them, they will become inimical to you.

No matter how numerous you may be; if you have no unity, you are in great trouble.

Goodness erases evil.

To reciprocate evil with evil is to participate in evil.

Sins destroy good deeds.

Breaking off of the relations create sorrow.

Disrespect destroys blessings.

Disowning of parents leads to destruction. It reduces population and houses are destroyed.

Bad behavior cuts off benefits. Mutual enmity causes separations.

Mustaughar Moammar

Mustaughar was also among those who attained a long age. He real name was Amr bin Rabia bin Kaab bin Saad bin Zaid Manat bin Tamim bin Murrah bin Aadde bin Tabikha bin Ilyas bin Mudhir. Experts of genealogy are of the view that he lived for 320 years and was present during the period of Islam.

Duraid bin Zaid Moammar

Duraid bin Zaid bin Nahad bin Zaid bin Laith bin Sawad bin Aslum bin Haaf bin Qaza-a bin Malik bin Murra bin Malik bin Himyar also had a long lifespan and he lived for 456 years. Ibne Duraid says that he was among the Moammareen; among the Arabs one who lives for more than 120 year is called as a Moammar.

Zuhair bin Janab Moammar

Zuhair bin Janab bin Abdullah bin Kanana bin Bakr bin Auf bin Azra Ibne Zaid Laat bin Rafida bin Thawr bin Kalab bin Babra bin Taghlib bin Halwan bin Imran bin Haaf bin Qaza-a bin Malik bin Amr bin Murra bin Zaid

bin Malik bin Himyar also had a long lifespan and he lived for 220 years, according to Abu Hatim. And he participated in 200 battles. He was the leader of his tribe and possessed ten extraordinary qualities: He was a chief of his tribe, he was of noble lineage and an eloquent speaker and a poet. He used to visit other kings as a diplomat; he was an accomplished physician, a soothsayer and an expert rider. He was a wise advisor.

Once he heard some words from his wife which ladies should not speak to their husbands. When he objected, she threatened to thrash him and she said that she was under the impression that he was deaf and stupid.

Zuhair composed the following verses in response:

Brothers, look at my condition. My eyebrows sag on my eyes and I can neither see the stars nor the sun and my wife threatens to thrash me with a stick. But I say: Forgive me. Death is better than a life of such degradation.

Zul Asba Adwani

Zul Asba Adwani also had a long lifespan. His full name was Harsan bin Muharras bin Harith bin Rabia bin Wahab bin Thalaba bin Zarab bin Amr bin Attab bin Yashkar bin Adwan. He was called Zul Asba (one having finger), because he was bitten by a snake which paralyzed his index finger. It is said that he lived for 170 years and according to Abul Hatim he attained an age of 300 years. He was an Arab king during the period of Jahiliyya.

Mady Karb Himyari

Mady Karb Himyari also had a long lifespan from Aale Zeeroin according to Ibne Sallam.

Rabi bin Zaba Fazari

Rabi bin Zaba Fazari also had a long lifespan. It is said that he lived through the Umayyad period and according to traditional reports, he attended the court of Abdul Malik bin Marwan and also that he lived during the period of Muawiyah. It is said that when he was 200 years old, he composed the following verses:

When a man reaches 200 years neither youth remains nor the pleasure of youth.

Abu Tamahan Qini

His real name was Hanzala bin Sharqi and he was from the Bani Kanana bin Qin. According to Abu Hatim he also lived for 200 years.

Abdul Masih bin Baqila Ghassani

Abdul Masih bin Baqila Ghassani also had a long lifespan and he lived for 350 years. His name was Abdul Masih bin Amr bin Qays bin Hayyan bin Baqila, according to Kalabi and Abu Mikhnaf. He lived during the Islamic period but did not accept Islam; on the contrary he remained a Christian.

It is narrated that when Khalid bin Walid laid siege to Hira he sent a man to them with the message to send a responsible person for mediation.

They sent Abdul Masih bin Baqila. He came to Khalid on foot and said: Good morning, O King.

Khalid said: The Almighty Allah has made us needless of this greeting.

"Where have you come from, O Shaykh?"

"From the loins of my father."

"I wanted to ask you about your origin."

"From the womb of my mother."

"Do you know where you stand?"

"Yes, on the earth."

"No, I mean to ask you where you are located?"

"In my garments."

"Who is your father?"

"A man."

"I have never seen anyone so full of wit and an expert at deflecting the question."

"I replied to all your questions. But you can ask me again, if you want."

"Are you an Arab or a Nabatean?"

"I am an Arab but people think that I am a Nabatean. And the Nabateans consider me as a Nabatean."

"Do you like hostilities or you are a peaceful person."

"Peaceful."

"Then why have you made these forts?"

"We are afraid of foolish people."

"How old are you?"

"Three hundred and fifty years."

The narrator says: Abdul Masih was carrying a very effective fatal poison.

Khalid asked: "What is this?"

"It is poison."

"What do you want to do with it?"

"I will thank the Almighty Allah if I can find something useful for my people from you; and on the contrary I don't want to be the first from my community to put my people into trouble and return to them alive. I will consume this poison and free myself from this life, because not much of it is left."

"Hand it over to me." And he took away the poison and then said:

"In the name of Allah and by Allah; Lord of the earth and the heavens. Nothing causes any harm if it is accompanied by His name." And he consumed that poison which made him lose consciousness. After that he perspired a lot and then regained his posture. He felt that he had been freed from prison.

Abdul Masih bin Baqila returned to his people and remarked: I have met a satan who did not die even after consuming the poison. So make peace with these people somehow and send them away.

So they made peace with Khalid at a hundred thousand dirhams.

Some scholars have written that when the people of Hira wanted to construct a chapel, they found a hole in the foundation; when they dug further

they found a house and people entered the house to see a dead body placed on a glass throne and the following was engraved at his head:

"I am Abdul Masih bin Baqila."

Nabigha Jodi

Nabigha Jodi was among the long lived personalities among the Arabs. His real name was Qays bin Kaab bin Abdullah bin Aamir bin Rabia bin Joda bin Kaab bin Rabia bin Aamir bin Saasa. His patronymic was Abu Laila.

Abu Hatim says that he attained an age more than that of Zebani. That is he lived for more than 180 years. According to Hisham bin Muhammad Kalabi, he lived for 180 years. It is narrated from Ibne Duraid from Abu Hatim that Nabigha Jodi lived for 200 years and witnessed the period of Islam.

It is narrated that Nabigha Jodi used to boast on his Islam and say: I recited the following verses to the Messenger of Allah (s.a.w.s.):

"Our greatness and nobility has reached to the skies and we hope that it will go beyond them."

The Messenger of Allah (s.a.w.s.) asked: "Till where, O Abu Laila?"

I replied: "In Paradise, O Messenger of Allah (s.a.w.s.)."

The Holy Prophet (s.a.w.s.) remarked: "All right, if Allah so wills."

According to another report, till Nabigha Jodi was 120, he did not lose any of his teeth.

Some say that when he lost a teeth, another one grew in its stead.

Luqman bin Aad

Shaykh Saduq has mentioned Luqman bin Aad also among the long lived persons. He lived for 3500 years.

Rabi bin Zaba bin Wahab bin Baghiz bin Malik bin Saad bin Abas bin Khuzara is also mentioned among the aged people. He lived for 340 years.

With regard to Aksam bin Saifi it is mentioned that he lived for 333 years and his father Saifi bin Raba lived for 270 years without any decrease in his mental capacities.

Zabira bin Saeed

Zabira bin Saeed bin Saad bin Saham bin Amr is also included among people with long life spans. He lived for 220 years and no signs of senility were visible in him. Although he lived during the period of Islam, he did not accept faith. Abu Hatim and Rayashi have written on the authority of Atba that he lived for 220 years. His hair had not grayed and his teeth were also intact.

Duraid bin Sama Jashami

Duraid bin Sama Jashami lived from 200 years and witnessed the period of Islam without accepting the faith. He was the chief of the polytheists during the Battle of Hunain and was at the forefront in fighting the Messenger of Allah (s.a.w.s.). He was killed in the same battle.

Mohsin bin Ghassan

Mohsin bin Ghassan bin Zalim Zubaidi lived for 256 years.

Amr bin Hamama Doosi

Amr bin Hamama Doosi lived for 400 years.

Harith bin Mazaz Jurhami

Harith bin Mazaz Jurhami also lived for 400 years.

Yarab bin Qahtan

His real name was Rabia. He was the first to speak the Arabic language. He ruled for 200 years. According to Abal Hasan Nasaba Isfahani, he was a Yemenite progenitor.

Note: After that Shaykh Saduq (r.a.) says: Also take note of the aged persons from Fars.

A brief account of the long lived Persians

Zahak, the man with two snakes

He lived for 1200 years.

Afridun, the Just

He lived for more than a thousand years and it is said that he initiated the celebration of Meherjan festival. He lived for 1500 years from which he disappeared from his people for 600 years.

Amr Aaamir Maziqiya

Isfahani has written that he lived for 800 years. He is known as Maziqiya, because during his reign the people of Yazd migrated to various parts of the world. He was a king of the Saba kingdom. Soothsayers told him that his country would be destroyed by the floods of Iram. So he sold his land and migrated to some other place. The Ansar of Medina are his descendants.

Jalhama bin Adad bin Zaid bin Yashjab

Jalhama bin Adad bin Zaid bin Yashjab bin Arib bin Zaid bin Kahlan bin Yarab is also known as Lajalmaha Tai and Bani Tai are his descendants. His account is very long. Yahabir bin Malik bin Adad was one of his nephews. Each of them lived for 500 years and there was a battle between them regarding a pasture land. Jalhama thought that in this way his whole clan will be destroyed. So he left that place and traveled a great distance; that is why he began to be called as Tai. He was the owner of two mountains in Tai, named Aja and Salma.

Amr bin Lahih

His real name was Rabia bin Haritha bin Amr Maziqiya. According to scholars of Khaza he was the chief of the Khaza during the battle between Khaza and Jurham. He had initiated the customs of Saiba, Wasila and Haam. He brought the idols of Hubal and Manat from Syria to Mecca. He entrusted

Hubal to Khazima bin Mudrika and that is why it began to be referred to as the Hubal Khazima. Then he placed Manat on Abu Qubais mountain and he was the first to bring Nard (a dice game) to Mecca, which people played all the time in Kaaba.

It is narrated from the Messenger of Allah (s.a.w.s.) that he said: I was shown the Hell during my journey of Meraj. I saw a short stature man, Amr bin Lahih paying with his baton in Hell. When I asked about him, I was told:

He is Amr bin Lahih. He also behaved with the Kaaba as the Jurham had done, till he died.

The Shaykh says: I saw a writing of Sharif Ajal Razi Abul Hasan Muhammad bin Husain Musawi dated Sunday, 15th Mohurrum 381 A.H. in which he has mentioned the account of a long lived man in Syria who had crossed the age of 140 years. He says: I met him in Karkh and he was a wonder that Imam Ali Reza (a.s.) had also met with.

It is mentioned in *Kanzul Fawaid* that all the communities accept the occurrence of longevity. Thus such points are also mentioned in Old Testament and there is no difference of opinion among them. It is mentioned therein that:

Aged Personalities of the Old Testament and their ages

Adam (a.s.) – 930 years.

Sheeth (a.s.) – 912 years.

Anush – 965 years.

Qinan – 910 years.

Mahlail – 895 years.

Burd – 962 years.

Akhnuh (Idris) – 965 years.

Matuselah – 969 years.

Lamak – 767 years.

Prophet Nuh (a.s.) – 950 years.

Saam – 600 years.

Azfaqshar – 498 years.

Shalikh – 493 years.

Aabir – 870 years.

Faligh – 299 years.

Arguh – 260 years.

Bahor – 140 years.

Tarukh – 280 years.

Prophet Ibrahim (a.s.) – 175 years.

Prophet Ismail (a.s.) – 137 years.

Prophet Ishaq (a.s.) – 180 years.

These personages are mentioned in the Old Testament and there is no difference of opinion between the Jews and Christians. In the same way, there is no difference between Muslim scholars regarding this.

20

Chapter Twenty: Miracles and narratives of his Emissaries

جَمَاعَةٌ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ بَابَوَيْهِ قَالَ حَدَّثَنِي جَمَاعَةٌ مِنْ أَهْلِ بَلَدِنَا الْمُقِيمِينَ كَانُوا بِبَغْدَادَ فِي السَّنَةِ الَّتِي خَرَجَتِ الْقَرَامِطَةُ عَلَى الْحَاجِّ وَ هِيَ سَنَةُ تَنَاثُرِ الْكَوَاكِبِ أَنَّ وَالِدِي رَضِيَ اللَّهُ عَنْهُ كَتَبَ إِلَى الشَّيْخِ أَبِي الْقَاسِمِ الْحُسَيْنِ بْنِ رُوحٍ قَدَّسَ اللَّهُ رُوحَهُ يَسْتَأْذِنُ فِي الْخُرُوجِ إِلَى الْحَجِّ فَخَرَجَ فِي الْجَوَابِ لَا تَخْرُجْ فِي هَذِهِ السَّنَةِ فَأَعَادَ وَ قَالَ هُوَ نَذْرٌ وَاجِبٌ أَ فَيَجُوزُ لِيَ الْقُعُودُ عَنْهُ فَخَرَجَ فِي الْجَوَابِ إِنْ كَانَ لَا بُدَّ فَكُنْ فِي الْقَافِلَةِ الْأَخِيرَةِ وَ كَانَ فِي الْقَافِلَةِ الْأَخِيرَةِ فَسَلِمَ بِنَفْسِهِ وَ قُتِلَ مَنْ تَقَدَّمَهُ فِي الْقَوَافِلِ الْأُخَرِ

1- ***Ghaibat Tusi:*** It is narrated from a group from Husain bin Ali bin Babawayh (brother of Shaykh Saduq) that he said:

A group of my associates who were in Baghdad in the year in which the Karamathians raided the pilgrims of Mecca, and that is the year in which meteoroids fell, narrated that my father (a.s.) wrote to the Shaykh Abul Qasim Husain Ibne Ruh, may Allah sanctify his tomb, seeking permission to go for Hajj.

The answer came, "Do not go in this year." My father returned a reply, saying, "It is an obligatory pledge. Is it permissible for me not to go. The answer came, "If you must perform, then be in the last caravan."

My father traveled with the last caravan and his life was saved. All the people in other caravans that were ahead of him were killed.

2- ***Ghaibat Tusi:*** It is narrated from Shalmaghani in *Awsiya* that Abu Ja'far Marwazi narrated that:

Ja'far Ibne Muhammad Ibne Umar and a number of others came to the Askar and were there in the days when Imam Hasan Askari (a.s.) was alive. Amongst them was Ali Ibne Ahmad Ibne Tanin. Ja'far Ibne Muhammad Ibne Umar wrote a letter asking permission to enter the tomb. Ali Ibne Ahmad said to him, "Do not write my name. I am not seeking permission." Ja'far Ibne Muhammad did not write his name and the reply came, "Enter you and the one who did not seek permission."

3- ***Al-Kharaij:*** It is narrated from Lady Hakima that she said:

I came to Imam Hasan Askari (a.s.) forty days after the delivery of Narjis. I saw our master the Master of the Age, walking in the house. I have never seen a tongue as eloquent as his. Imam Hasan Askari (a.s.) smiled and said: "We the congregation of the Imams grow in a day as others grow in a year." She said: I later asked Abu Muhammad about him. He said: "We entrusted him to the one the mother of Musa entrusted her son to."

4- ***Al-Kharaij:*** It is narrated from Muhammad Ibne Harun Hamadani that he said:

I owed five hundred dinars as religious dues for which I was very uneasy. Then I said to myself, I have shops, which I had bought for five hundred and thirty dinars. I set them aside to sell them for five hundred dinars, and by Allah, I had neither spoken nor conversed about it, that the Imam (a.s.) wrote to Muhammad Ibne Ja'far, "Take the stores from Muhammad Ibne Harun in exchange of the five hundred dinars he owes us."

An Interesting Story

5- ***Al-Kharaij:*** It is narrated from Muhammad Ibne Yusuf Shashi that he said:

When I returned from Iraq, there was a man with us called Muhammad Ibne Hasin Katib, who had collected money for the Imam of the Age. He asked me about the Imam; so, I informed him of the proofs I had seen.

He said: "I have money for the Gharim (a.s.). What do you say I should do with it?" I said: "Send them to Hajiz." He asked, "Anyone above the Hajiz?" I said: "Yes, the Shaykh."

He said: "When Allah asks me about it, I will say you said so." I said: "Yes."

I left and then saw him years later. He said: "I was leaving for Iraq and with me was the money for the Imam of the Age. I must tell you that I sent two hundred dinars with Abid Ibne Yali Farsi and Ahmad Ibne Ali Kulthumi and wrote to the Imam about it and asked him for his prayers.

The answer came to what I had sent, considering that I was holding one thousand dinars and had sent him only two hundred dinars, because I had doubts and the rest of his money was still with me. It was as he had said.

He had added, 'If you want to transact through anyone, you must refer to Abu Husain Asadi in Ray.'"

I asked, "Was it as he had written to you?" He said: "Yes. I had sent two hundred dinars, because I had doubts. Then Allah removed my doubts."

Hajiz died after two or three days. I went and told him about his death. He became much sorrowful. I said to him, "Grieve not. It was in his letter to you. His informing that the money was a thousand dinars and then ordering you to act through Asadi was because he knew Hajiz would die."

6- ***Al-Kharaij:*** It is narrated from Muhammad Ibne Husain says that Tamimi narrated from a man from Astarabad, saying:

I went to Askar with thirty dinars in an enfolder. One of these coins was a Syrian dinar. I reached the gate and as I was sitting there, a slave girl or a page, which I don't clearly remember, came out and said: "Give me what you have brought." I said: "I don't have anything." The person returned and then came back again and said: "You have thirty dinars in a green enfolder, one of which is a Syrian dinar. There is also a ring." I had forgotten about the ring. I delivered them to him and took the ring.

7- ***Al-Kharaij:*** It is narrated from Masrur Tabbakh that he said:

I wrote to Hasan Ibne Rashid about a severity I was experiencing at my home. I did not find him at his house and came back. I entered the city of Abu

Ja'far. As I was walking in the courtyard, a man came across me whom I had not seen. He held my hand and slipped a white sac into it. I looked; there was a writing on it, "Twelve dinars." There was a writing on the sac that read, "Masrur Tabbakh."

8- ***Al-Kharaij:*** It is narrated from Muhammad bin Shadhan that he said:

Four hundred and eighty dirhams were gradually deposited with me. I made the figure five hundred from my own pocket and sent it to Muhammad Ibne Ahmad Qummi and did not write how much of it was mine. He sent me a letter that said: "Five hundred dirhams came, twenty of which was yours."

9- ***Al-Kharaij:*** It is narrated from Abu Sulaiman Mahmudi that he said:

We were leaving Dainawar with Ja'far Ibne Abdul Ghaffar. The Shaykh came to us before our departure and asked us that when we go to Ray, we had to do certain things – When we came back to Dainawar, the governorship of Ray was conferred to him after a month. I went to Ray and realized what he had said to me.

10- ***Al-Kharaij:*** It is narrated from Ghulal bin Ahmad from Abul Reja, the Egyptian, who was one of the saints, that he said:

I came out to investigate after the demise of Imam Hasan Askari (a.s.). I said to myself, "If there is someone, he would have been known after three years." I then heard a voice but did not see a person, which said: "O Nasr Ibne Abde Rabb, say to the people of Egypt, did you believe in the Messenger of Allah only after seeing him?" I did not know that my father's name was Abde Rabb.

Because I was born in Madayan and Abu Abdullah Naufali had taken me to Egypt and I had grown up there. When I heard the voice, I did not stumble upon anything and left.

Another interesting story

11- ***Al-Kharaij:*** It is narrated from Ahmad Ibne Abi Ruh, that he said:

A woman from the people of Dainawar sent for me. When I went to her, she said: "O Ibne Abi Ruh, you are the most trustworthy of all people in our area in religiosity and piety, and I want to vest in you a trust for which I am making you responsible to deliver and relinquish it."

I said: "Allah-willing, I will do that." She said: "These dirhams are in this sealed sac. Don't open it and do not look into it until you have delivered it to the one who informs you of what is in it. This is my earring which equates ten dinars and it has three stones, valued at ten dinars.

I have a wish from the Master of the Age. I want him to inform me about it before I ask him about it." I asked, "What is your need?" "My mother took a loan of ten dinars in my wedding," she said: "I don't know from whom. I don't know who to pay back to. If the Imam of the Age informs you about it, I will pay it back to whoever he commands you to."

I said to myself, How am I going to say this to Ja'far Ibne Ali. Then I said: This is a dilemma between me and Ja'far Ibne Ali. I took the money and the ring and came to Baghdad. I came to Hajiz Ibne Yazid Washsha. I greeted him and sat there. He said: "Do you need something?" "This is the money," I said: "I will not give it to you until you inform me how much it is and who has given it to me. If you inform me, I will give it to you."

"O Ahmad Ibne Abi Ruh," he said: "take it to Samarrah." I said: "*La ilaha illa Allah* for this. What an extreme thing has she desired!" I came out and went to Samarrah. I thought I would start from Ja'far; but then I thought and said: I will start with them, and if they are able to inform me of this clandestine enterprise, then they are the ones, otherwise, I will go to Ja'far.

I went near the house of Imam Hasan Askari (a.s.). A servant came out to me and said: "Are you Ahmad Ibne Abi Ruh?" I said: "Yes." He said: "Here is a slip, read it." It was written in it:

"In the name of Allah, the Merciful, the Compassionate. O Ibne Abi Ruh, Atika binte Dairani entrusted you with a bag in which, you think, there is one thousand dirhams, but it is not as you think. You have delivered the trust and have not opened the bag and do not know what is in it. There are one thousand dirhams and fifty dinars. You have an earring with you which the lady thought it equated ten dinars.

She is right with the gems therein. It has three pearls, ten dinars their purchase value and they equate more. Give them to our slave girl so-and-so, for we have granted them to her. Go to Baghdad and give the money to Hajiz and take from him whatever he gives you for your expenses to your house.

As for the ten dinars she believes her mother borrowed in her wedding and she does not know from whom; rather she knows, whose they are. It is

Kulthum binte Ahmad and she is a Nasibi, so she did not feel comfortable to give her and wanted to divide it between her sisters and asked our permission with that regard. So she may divide it amongst the weak sisters of hers.

Do not, O Ibne Abi Ruh, return to belief in Ja'far and to test him to inform you of these secrets. Go back to your house, for your uncle has just died and Allah has bestowed you with his house and money."

I returned to Baghdad and gave the bag to Hajiz. He weighed it and there were one thousand dirhams and fifty dinars. He gave me thirty dinars and I took them and returned to the place where I had disembarked. There was someone who had come to me to inform me that my uncle had just died and that my family was asking me to come back. I went back and he had died and I inherited from him three thousand dinars and one hundred thousand dirhams.

12- ***Al-Kafi & Irshad:*** It is narrated from Muhammad Ibne Abi Abdullah Sayyari that he said:

I delivered some commodities as religious dues to Marzbani Harithi. Amongst them was a gold bracelet. All were accepted but the bracelet was returned. I was ordered to break it. I broke it and there it was: Bits of iron, copper and brass were in its middle. I took them out and sent the gold and then it was accepted.

13- ***Al-Kafi & Irshad:*** It is narrated from Ali Ibne Muhammad who narrates from Abu Abdullah Ibne Salih, saying:

"One year I went to Baghdad. (At first) I had asked permission to go but it had not been granted to me. So I remained for twenty-two days after the departure of the caravan towards Naharawan. Then I received permission to depart on the Wednesday. I was told to go with it. I set out in despair at catching it up. I reached Nahrawan and the caravan was still there. I only had time to feed my camel before the caravan set out and I set out with it. He (the Hidden Imam) had prayed for my safety. Therefore I came to no harm. Praise be to Allah."

14- ***Al-Kafi, Al-Kharaij & Irshad:*** It is narrated from Ali bin Muhammad from Nasar bin Sabah Balkhi from Muhammad bin Yusuf Shashi that he said:

"I was afflicted with fistula. I had physicians examine me and spent much money over it, but the medicine did not benefit at all. I wrote a letter

seeking the Patron's prayers. The reply came, "May Allah apparel you with the garment of health and make you with us in this world and the hereafter."

The Friday did not come but I was healed and the spot had become like the palm of my hand. I called a physician who was one of our scholars and showed it to him. He said: "We did not know any medicine for this. Nor has this healing come to you but from Allah."

Reports of Muhammad bin Salih

15- ***Al-Kafi & Irshad:*** It is narrated from Ali bin Muhammad from Muhammad bin Salih that he said:

"When my father passed away and I became in charge, my father had bills of exchange over people belonging to the monies of Gharim (meaning the Imam of the Age (a.s.) Shaykh Mufeed says, "This was a code in the past by which Shia referred to the Imam of the Age (a.s.) for the sake of Taqayyah).

I wrote to the Imam and reported to him. He replied, "Ask them and seek the transferred amounts." All paid except one who owed a bill worth four hundred dinars.

I came to him to ask him. He asked for more time and his son insulted me. I complained to his father. He said: "So what?" I grabbed his beard and seized his leg and pulled him to the middle of the house and kicked him a number of times. His son went out crying for help from the people of Baghdad, saying, "A Qummi, a Rafidi is killing my father."

A crowd gathered around me. I climbed over my horse and said: "Good for you, O people of Baghdad! You incline to the oppressor against the loner and the oppressed. I am from Hamadan and am a Sunni. He is calling me a Qummi and accusing me of being a Rafidi so that he could usurp my right and my money."

They turned at him and wanted to enter his store. I calmed them down. The man who owed the bill of exchange called me and took an oath of divorcing his wife that he would give me my money at that moment. I took the money from him."

16- ***Irshad:*** It is narrated from Ibne Quluwayh from Shaykh Kulaini from Ali bin Muhammad for Hasan Ibne Isa Aridhi that he said:

"When Abu Muhammad Hasan Ibne Ali (a.s.) passed away, a man came from Egypt and brought some religious dues to Mecca for the Master of the Affair. People would come and go to him and some people told him that Abu Muhammad has passed away without leaving an heir; some told him that Ja'far was his heir; and some told him that the heir was his son.

He sent a man called Abu Talib with a letter to Askar to investigate the matter and verify its authenticity. Abu Talib went to Ja'far and asked him for a proof. Ja'far said, "I don't have it ready at this time."

The man went to the gate and submitted the book to our scholars who were assigned as emissaries. A reply came, "May Allah reward you with respect to your friend. He just passed away and instructed that the money that was with him to be given to a trustworthy man, who would do as he pleases." His letter had been answered and it had happened as said he had said."

17- ***Irshad:*** It is narrated through the same chains from Ali Ibne Muhammad that:

"A man from Abah carried some religious dues to deliver and forgot a sword, which he wanted to carry. When the things arrived, a letter came affirming their receipt, and there was written therein, "What happened to the sword which you forgot?"

Story of Ahmad Dinawari

18- ***Irshad:*** It is narrated from Hasan Ibne Muhammad Ashari that he said:

"Letters of Imam Hasan Askari (a.s.) about conducting with Junaid, the murderer of Faris Ibne Hatam Ibne Mahawayh, and Abul Hasan and another person used to come. And when Imam Hasan Askari (a.s.) passed away, letters resumed about conducting with Abul Hasan and his friend, but nothing came about Junaid. I was sad because of it. Then came the news of Junaid's death."

19- ***Kitabun Nujoom:*** Sayyid Ibne Tawus has narrated through his own chains from Muhammad bin Jarir Tabari that he has narrated from Ahmad Dinawari Siraj Makuni from Abul Abbas famous as 'Istara' that he said:

I returned from Ardabil to Dainawar, intending to go for Hajj. This was a year or two after the martyrdom of Abu Muhammad Hasan Ibne Ali (a.s.) and people were in great confusion.

The people of Dainawar rejoiced as they received the news of my arrival. The Shia gathered around me and said: "Sixteen thousand dinars have been collected before us from the money of the Patrons. We want you to carry this with you and submit them where they should be submitted." I said: "O people, this is a perplexing matter and we do not know the representative at this time." "We have chosen you to carry this money, because of our knowledge of your trustworthiness and generosity." They said: "Act, so you do not lose the assets from your hands without a proof."

The money was given to me in bags, each bag carrying the name of a man. I carried the money and left. As I arrived at Qarmissin, Ahmad Ibne Hasan Ibne Hasan was living there. I went to him and greeted him. When he saw me, he became very happy and then gave me one thousand dinars in a bag and bundles of colorful garments, in which objects, which I did not know what they were, were wrapped and tied. He said: "Carry these with you and do not withdraw your hands from them without a proof."

I took the riches and the boxes, not knowing what was tied inside the garments, and went to Baghdad. I had only one purpose: to search for the person who was appointed as the emissary. I was told that there was a man known as Baqitani who was claiming to be an emissary; another man known as Ishaq Ahmar, who was claiming to be an emissary; and another Ja'far Amari, who was saying he was an emissary.

I began with Baqitani; I went to him and found him to be an awe-inspiring aged man with an evident manhood and an Arabian courser and many slaves. People had crowded before him and were engaged in discussions. I came to him and offered my greetings. He welcomed me, sat me in his proximity, and became happy and was kind to me. I kept sitting until most of the people had left.

He asked me about my religion. I said: "I am from Dainawar and have come with some assets as religious dues, which I need to submit." "Bring them," he said. "I need a proof," I said. "You will come to me tomorrow," he said. I went to him the next day; he did not offer me a proof. I went to him the third day; he did not offer me a proof.

I went to Ishaq Ahmar and found him to be a young man who was well-attended to his hygiene; his house was bigger than Baqitani's, and on the same token, his horse and apparels and manhood more prominent, and his slaves greater than his. More people had gathered before him than Baqitani. I entered and offered greetings. He gave me a warm welcome and sat me in his

proximity. I waited until few people were left. He asked me what I wanted. I told him what I had told Baqitani. I kept going to his house for three days, but he failed to provide me with a proof.

Then I went to Abu Ja'far Amari. I found him an aged man of great humility. He had a white cloak on him and was sitting on a woolen cushion in a small house; he did not have any slaves, nor any of the extravagance and horses and all which the others had. I greeted at him. He returned my greetings and had me sit near him. He was happy to see me. He asked me how I was. I told him that I had come from the mountains and was carrying some religious dues. He said: "If you desire that these commodities reach the person to whom it must reach, then you will go to Samarrah and ask about the house of the son of Imam Reza, which is peopled by its inhabitants. There, you will find whom you are seeking."

I left him and went to Samarrah and went to the house of Ibne Imam Reza and inquired about the representative. The doorman said that he is occupied now and he will come out soon. I sat at the door, waiting his exit. He came out after an hour. I rose and greeted him. He took my hand and led me towards the house he had. He asked me how I was and what had brought me to him.

I told him that I was bringing some goods from the peripheries of the mountains and that I need to deliver them after seeing a proof. He said: "Yes." Then he offered me food and said: "Eat this and rest. You are tired and there is an hour remaining to noon prayers. I am going to bring you what you need."

I ate and slept and when it was the time for prayers, I rose and prayed. Then I went to the riverbank and bathed and adorned myself. I returned to the house of the man and stayed until past a quarter of the night. Then he came at the quarter of the night passed, with a leaf in which it was written:

In the name of Allah, the Merciful, the Compassionate. Ahmad Ibne Muhammad Dainawari arrived. He brought sixteen thousand dinars in such and such sacs. These include the sacs of so-and-so with such and such amount of dinars. It had accounted for all the sacs, including the sac of so-and-so, a surveyor, stating, that it had sixteen dinars.

Satan whispered to me, so I said: "My master knows this better than me." I kept reading the letter, which was mentioning each and every sac and the name of its sender until I reached its end. Then it mentioned, "He carried

from Qirmansha from Ahmad Ibne Hasan Madirani, the brother of Sawwaf, a sac which carries one thousand dinars" and such and such boxes of garments; there is amongst them the garment of so-and-so and its color is such and such. It recounted all of the garments until its last with each one's color and its sender.

I praised Allah and thanked Him for the end of doubts from my heart. He ordered me to submit all of what I had carried to where Abu Ja'far Amari orders me. I returned to Baghdad and went to Abu Ja'far Amari. My departure and return had taken three days. When Abu Ja'far (a.s.) saw me, he asked, "Didn't you go?" I said: "My master, I am coming back from Samarrah."

As I was speaking to Abu Ja'far about my trip, a letter came from our master the Master of the Affair, bliss of Allah be for him. There was a list like the one I had, mentioning the goods and the garments. Abu Ja'far was ordered to submit all of that to Abu Ja'far Muhammad Ibne Ahmad Ibne Ja'far Qattan Qummi.

Abu Ja'far Amari put on his clothes and said to me, "Bring what you have to Abu Ja'far Muhammad Ibne Ahmad al Qattan Qummi." I took the money and the garments to the said person's house and gave them to him.

Then I went for Hajj and when I returned to Dainawar, people gathered around me. I took out the list which the representative of our Master (a.s.) had given to me. I read it to the people. When he heard the sac mentioned on the name of the surveyor, he fell unconscious. We kept treating him until he regained his senses. He fell into prostration thanking Allah, the Exalted, and said: "Praise belongs to the Lord Who conferred on us the favor of guidance. Now I realized that the earth will never remain devoid of a Hujjah. This sac, by Allah, this surveyor gave it to me and no one knew it except Allah, the Exalted." I left there and later met with Abul Hasan Madirani and told him my narrative and read the list to him. He said: "Subhan-Allah, I never doubted in anything. Do not doubt that Allah, the Exalted, will not let the earth be without His Hujjah." Then he narrated to me his following story:

When Idhkukatain battled Yazid Ibne Abdullah in Shahrzur and overwhelmed his domain and held his treasures, he went to a man and mentioned that Yazid Ibne Abdullah put so-and-so's horse and so-and-so's sword at the gate of our Master (a.s.). He said: "I gradually kept transferring treasures of Yazid Ibne Abdullah to Idhkukatain. I was procrastinating with the sword and the horse until nothing was left but the two. I hoped that I could keep that for our Master (a.s.).

When his demands for me in Idhkukatain became severe and could no longer put it off, I held the sword and the horse on myself for one thousand dinars. I weighed the money and gave them to the treasurer and said to him, "Put these dinars in the safest place and do not bring them to me in any situation or condition, even if the need for it may become very compelling." I took the horse and the sword.

I was sitting one day in my place, where I was running the affairs, executing the penalties and delivering orders and prohibitions, when Abul Hasan Asadi entered. He used to visit me from time to time and I would do what he needed me to do for him. As he sat for very long, and I had many things to do, I asked him, "Is there anything you need?" He said: "I need a private moment with you." I ordered the treasurer to prepare a place us for us in the treasury. We entered the treasury. He took out a small slip from our Master (a.s.) which said: "O Ahmad Ibne Hasan, our one thousand dinars which you have as the price of the horse and the sword, give it to Abul Hasan Asadi." I fell into prostration before Allah in gratitude for His favor over me and I realized that he is the true Hujjah of Allah, because no one knew about this except me. I gave Asadi another three thousand dinars, because I was very happy for the grace and favor of Allah in this regard.

Sayyid Ibne Tawus in *Kitabun Nujoom* reports through his own chains of narrators from Muhammad bin Jurair Tabari in the books of *Dalailul Imamah* from Abul Mufaddal Shaibani and he has narrated from Shaykh Kulaini that Qasim Ibne Ala said: I wrote to the Master of the Age three letters about the needs and wishes I had. I told him that I was an aged man and that I did not have an offspring. He answered me with respect to the other wishes but did not say anything about an offspring. I wrote him the fourth letter and entreated him to pray to Allah that He gives me an offspring. He answered me and wrote my wishes and wrote, "O Allah, grant him a son, who would be a solace his heart and make this pregnancy he has worked into a son."

The letter came but I did not know my woman was pregnant. I went to my slave girl and asked her. She told me her malady had gone. She gave birth to a son. This report is also mentioned in Himyari's *Qurbul Asnad.*

Abul Husain bin Abul Baghl Katib says: I took on a duty from Abu Mansur Ibne Salihan and then something happened between me and him that caused me going into hiding. He asked for me and threatened me. I waited into hiding with fear and then went to the graveyard of Quraish in Baghdad on a Friday eve. I intended to spend the night there, praying and supplicating.

It was a windy, rainy night. I asked Abu Ja'far, the custodian, to lock the doors and make sure there remains no one, so I may pray and supplicate in solitude and be safe from the entrance of anyone, because I was fearful and did not feel safe.

He did that and locked the doors. Half past the night, the winds and rains were so powerful that they made sure no one came to the place, I stayed praying and reciting Ziyarat, and worshipping. As I was like that, I heard footsteps there before the tomb of our Master Musa (a.s.); there was a man reciting Ziyarat. He greeted Adam, and the other great prophets, peace be with them, and then the Imams, one after the other until he reached the Master of the Age (a.s.), he did not mention him. I much wondered and said perhaps he has forgotten or he does not know or maybe this is his belief.

When he finished his Ziyarat, he offered two rakats of prayers. I was fearful of him, since I did not know him. He seemed a full young man, appareled in white clothes, wearing a turban with its end coming down under his chin and going over his shoulder, with braided hair, and had a cloak with long threads at its margins on his shoulder. He said: "O Abu Husain Ibne Abul Baghal, why are you not reading the supplication of Faraj?" "And which supplication is that, my master?" I asked. He said: "Pray two rakats, and say:

Ya Man adhara al-Jamil wa satara al-qabih! Ya mun lam yu'akhidh bil-jarira wa lam yahtikis-sitra! Ya 'Adhim al-mann, ya Karim as-Safh, ya Hasan altajawuz, ya Wasi' al-Maghtira, ya Basit al-Yadain bir-Rahma, ya Muntaha kulli najwa, wa ya Ghayata kulli shakwa, ya 'Awna kulli musta'in ya Mubtade'an binne'ami qabla istehqaqiha, ya Rabbahu, ten times, ya Sayyidah, ten times, ya Mawlayah, ten times, ya Ghayatah, ten times, ya Muntaha Ghayata Raghbatah, ten times, as'aluka bi haqqi hadhihi al-asma' wa bi haqqi Muhammad wa Alihi at-Tahirin ilia ma kashafta karbi wa nafasta hammi wa farajta ghammi wa aslahta hali.

And then you ask for your desire and ask your wish and then you put your right cheek on the earth and say one hundred times in your Sajdah: *Ya Muhammad Ya Ali, Ya Ali ya Muhammad, ikfiyani fa innakuma kafiyai wan-surani fa innakuma nasirai,* and you place your left cheek on the earth and say one hundred times, *adrikni,* and repeat it over and over and you say, *al-ghawth, al-ghawth, alghawth,* until you run out of breath and then raise your head. Allah will fulfill your wish through His generosity."

As I applied myself to the prayers and supplications, he left. When I was finished, I decided to go out to Abu Ja'far to ask him about the man and how

he had entered. I saw all the doors had been locked the way they were. I was perplexed much and said perhaps he had spent the night there and I had not realized. I found Abu Ja'far, the custodian. He came out to me from the oil-room. I asked him about the gentleman and his entrance. He said: "The doors are locked as you see them. I have not opened them."

I told him about the incident. He said: "This is our master, the Master of the Age, (a.s.). I have seen him many times in the nights like this when the shrine is empty from the people." I became much sad for the opportunity I had missed. I exited at near the dawn and went towards Karkh towards the place where I was hiding. It was but the daybreak when men of Ibne Salihan were begging to meet me and were asking my friends about me.

They were carrying a letter of pledge of protection from the minister and a slip in his hand writing that had every pleasant thing. I went to him with a trustworthy friend of mine. He rose and embraced me and treated me in away that I had never seen from him before. He said: "Have things worsened so much for you that you had to complain about me to the Master of the Age (a.s.). I said: "I simply prayed and supplicated." "I saw my master the Master of the Age," he replied, "in my dream last night." He meant the Friday eve. "He was ordering me to do every good deed and expressed a dislike to me that frightened me."

I said: "*La ilaha illa Allah!* I bear witness that they are the truth and the pinnacle of righteousness. Last night I saw our master, while I was awake. And he asked me to do such and such things." I explained to him what I had seen in the shrine. He was astounded. Great favors he did to me with this respect and reached a level I did not anticipate. All of this from the blessings of our master, the Master of the Age.

The author says: I found this and the rest of the previous narratives, which the author of *Kitabun Nujoom* has narrated from the book of Tabari, in his original book, corresponding to what he has narrated, may Allah bless them both.

20- ***Kitabun Nujoom:*** Shaykh Abul Abbas Abdullah Ibne Ja'far Himyari narrates in the second volume of *Kitabul Dalail* of Tabari that:

"A man from the outskirts of Hamid wrote a letter, asking for a Dua about the baby that had been conceived for him. The Dua about the baby came to him and it was four months before the birth. It said: "You will sire a son." It was as predicted.

The same book narrates that Hasan bin Ali bin Ibrahim has narrated from Siyari that he said: Ali Ibne Muhammad Saymoori wrote to the Imam of the Age (a.s.) asking for a burial shroud. The reply came, "You will need it in the year [two hundred and] eighty." He died at the predicted time and the Imam sent him a burial shroud two months before his death.

21- ***Rijal Kashi:*** Abu Abdullah Balkhi wrote to me, narrating on the authority of Husain Ibne Ruh Qummi that:

Ahmad Ibne Ishaq wrote to the Imam of the Age and sought permission for Hajj. The Imam gave him permission and sent him a dress. Ahmad Ibne Ishaq said: "The news of my final departure has been given." He returned from Hajj and died at Halwan.

22- ***Rijal Najjashi:*** Ali Ibne Husain Ibne Babawayh Qummi (father of Shaykh Saduq) went to Abul Qasim Husain Ibne Ruh and posed some queries to him. Then he sent him a letter through Ali Ibne Ja'far Ibne Aswad, asking him to deliver a slip of his to the Patron (a.s.). He was asking in it a son from the Imam. The Imam wrote back to him:

"We prayed to Allah for you and you will be given two virtuous sons." So, Abu Ja'far and Abu Abdullah were born to him from a slave girl. Abu Abdullah Husain Ibne Ubaidullah would say, I heard Abu Ja'far say, "I was born with the Dua of the Master of the Affair (a.s.)." He would take pride in it.

Muhammad bin Ali Alawi Husaini

23- ***Muhajjud Dawat:*** It is narrated from Ahmad bin Muhammad Alawi Aridhi from Muhammad bin Ali Alawi Husaini, who lived in Egypt that he said:

A great calamity and severe concern struck me in context to my relationship to the ruler of Egypt. I feared for my life. I had been slandered before Ahmad Ibne Tulun. So, I left Egypt for Hajj and went from Hijaz to Iraq. I wanted to go to the shrine of my master Husain Ibne Ali (a.s.) to seek refuge from him and seek asylum at his tomb, in order to be secure from the lash of the person I feared. I remained at the sacred abode for fifteen days, praying and making earnest and tearful entreatments day and night.

So, the Custodian of the Time and the Bosom Friend of the All-Merciful was shown to me, as I was in a state between stupor and awake. He said to me, "Imam Husain is saying to you, O my son, do you fear so-and-so?" I said:

"Yes, he wants to kill me. So, I have sought refuge with my master (a.s.) to complain from the calamity my enemy has schemed for me."

He urged me, "Why don't you pray to Allah, your Lord and the Lord of your forefathers, through Duas through which the apostles in the past beseeched the Lord? They were in severity and Allah succored them."

"Which Dua should I recite?" I asked. "When it is the Friday eve, make a Ghusl and offer your midnight prayers. When you have performed your prostration of thankfulness, recite this Dua, as you are hobbling on your knees." Then he mentioned to me the supplication.

I saw him in the same time, as he would come to me as I was between stupor and awake. He came to me on five consecutive nights, repeating the same words until I memorized the Dua. His visits to me stopped on Friday eve.

I made Ghusl, dusted my dress off and applied fragrance. I prayed the midnight prayers and performed the prostration of thankfulness. I hobbled on my knees and entreated Allah, the Exalted, through this Dua. The Master of the Age (a.s.) came to me on the eve of Saturday and said to me, "Your Dua has been accepted, O Muhammad; your enemy was killed when you had just finished your supplication, before the very person he had slandered you to."

Next morning, I bid my Master farewell and departed for Egypt; and as I reached Jordan on my way to Egypt, I saw one of my neighbors, who was a pious man. He told me that Ahmad Ibne Tulun had seized my enemy and had ordered that he should be taken care of and that my enemy was found beheaded from the hind in the morning. This had happened on that Friday eve and Ahmad Ibne Tulun had ordered, on the virtue of which his body had been dumped into the Nile.

A number of people of my area and our Shia brothers told me that this event had reached them at the same time when I had finished the Dua, as my Master had informed me. May Allah bless my Master and his household.

24- ***Irshad:*** It is narrated from Ibne Quluwayh from Kulaini from Ali bin Muhammad from one of our scholars:

"A son was born for me. I wrote a letter to the Master of the Age, seeking permission to perform his circumcision on the seventh day. The answer came saying not to do it. My son died on the seventh or eighth day. Then I wrote to

our Master about his death. The answer came, You will sire another and another son. He had named the first Ahmad, and the one after Ahmad, Ja'far. They were born as the Imam predicted.

Then I prepared for Hajj and called the people as I was leaving. They said: "We do not like you leaving; however, it is your decision." I felt great unease and was sad. I wrote a letter, as I was determined to submission and obedience of my Master's command, though I was sorry for missing the Hajj. The answer came, "Do not feel unease, for you will perform Hajj next year, Allah-willing."

Next year, I wrote a letter and sought permission. The permission came. I wrote, "I see Muhammad Ibne Abbas appropriate as my proxy to run my affairs. I am confident of his religiosity and trustworthiness." The answer came, "Asadi is the best proxy. If he comes, do not choose anyone over him." Asadi came and I appointed him as my proxy.

A similar report in mentioned *Ghaibat Shaykh Tusi.*

Hasan bin Nadhr

25- ***Al-Kafi:*** It is narrated from Ali bin Muhammad from Saad Ibne Abdullah Ashari that he said:

Hasan Ibne Nadhr and Abu Saddam and a number of men talked after the demise of Imam Hasan Askari (a.s.) about the money and the assets that were at the hands of the representatives as religious dues. They wanted to investigate the matter. Hasan Ibne Nadhr came to Abu Saddam and said: "I want to go to Hajj." Abu Saddam said: "Delay it this year." "I am frightened in my sleeps," said Hasan, "and I must go." He conferred to Ahmad Ibne Yala Ibne Himad and the men of the vicinity his final will with respect to some wealth of his and asked him not to give anything away except to the Imam's hand after his rise. Hasan said: When I reached Baghdad, I rented a house and stayed there.

One of the representatives came to me and brought me garments and dinars and placed them with me. I asked, "What are these?" He said: "It is what you see." Then another representative came and did the same; and then another, until the house was full. Then Ahmad Ibne Ishaq brought me all of the Khums that he was holding. As I was perplexed and was thinking what to do, his letter came to me, which said that when such and such time passes from the day, I had to bring the commodities. I left with the goods. There was

a bandit on the road who robbed the road along with sixty other men. I passed his area and Allah protected me from him.

I reached Askar and disembarked; a letter came to me ordering me to bring the goods. I put them in two baskets of porters. When I reached the entrance hall of the house, there was a black man standing. He asked, "Are you Hasan Ibne Nadhr?" I said: "Yes." He said: "Enter." I entered the house and then a room and emptied the baskets of the porters. In one corner of the room, there was a big number of breads; each one of the porters were given two loaves and were let go.

There was one room and a curtain draped over it. A call came from it, "O Hasan Ibne Nadhr, thank Allah for His favors over you and complain not, for Satan loves that you complain." Two garments were brought to me and I was told, "Take them, for you will need them." I took the garments and left. Saad said: Hasan Ibne Nadhr returned and died in the month of Ramadan and was buried the two garments.

26- ***Al-Kafi:*** It is narrated from Ali bin Muhammad from Fadhl Khazzaz Madayni, the slave of Khadija binte Imam Muhammad Taqi (a.s.) that he said:

"A group of the children of Abu Talib (a.s.) in Medina believed in the True Creed and stipends were coming to them on a set time. When Imam Hasan Askari (a.s.) passed away, one group of them turned away from believing in his son. Stipends continued to come for those who had remained firm on the belief in Abu Muhammad's son and it had been discontinued from the rest. They are not even heard of anymore, and all praise is due to Allah, the Lord of the worlds."

Sons of Qasim Ibne Yala

27- ***Al-Kafi:*** It is narrated from Qasim Ibne Yala that:

"A number of sons were born for me, and I would write [to the Imam of the Age, peace be with him], requesting Dua. He would not write to me anything about them. And when my son Hasan was born, I wrote asking for Dua, he answered me that he will survive, and praise belongs to Allah."

28- ***Al-Kafi:*** It is narrated that Hasan Ibne Fadhl bin Zaid Hamani that he said:

"My father wrote a letter in his handwriting. Its answer came. Then he wrote a letter on my hand. Its answer came. Then he wrote a letter on the

hand of one of the jurists from our scholars. Its answer did not come. We thought about it. The reason was that the man had become a Karmatian."

Dismissal of the servant

29- ***Al-Kafi:*** It is narrated from Hasan bin Khafif from his father that:

"The Imam of the Age sent some servants to Medina along with two servants. He wrote to Khafif to go leave with them, so he left with them and when they reached Kufa, one of the two servants drank an intoxicant. They had not left Kufa yet that a letter arrived from Askar ordering the expulsion of the servant who had drank an intoxicant."

Muhammad bin Ahmad

30- ***Al-Kafi:*** It is narrated from Husain bin Hasan Alawi said:

"There was a man from the courtiers of Ruzhasani and another man with him. He said to Ruzhasani, "This man collects money and has representatives." They mentioned the names of all of the representatives in the peripheries and the report was passed on to Ubaidullah Ibne Sulaiman, the minister. The minister decided to seize them. The king said: "Search, where is this man. This is a grave matter." Ubaidullah Ibne Sulaiman said: "Shall we seize the representatives?" "No," said the king. "Instead, covertly send people whom they did not know with money. Whoever from them takes it, arrest him."

A letter came ordering that the news should be forwarded to all of the representatives not to take anything from anyone and to pretend to be ignorant of the matter.

A spy, whom he did not know, came to Muhammad Ibne Ahmad and said to him in private, "I have some money, which I want to deliver." Muhammad said to him, "You are mistaken. I don't know anything about this." The spy kept on soft talking with him and Muhammad kept pretending not knowing anything. They sent spies but all the representatives refrained because of the forewarning they had received."

Muhammad bin Ibrahim Mahziyar

31- ***Ghaibat Tusi:*** His miracles are more than to be accounted for; however, we will mention a few of them. Of his miracles is the narrative of Muhammad Ibne Ibrahim Ibne Mahziyar, who said: At the demise of Imam Hasan Askari (a.s.) doubts overwhelmed me.

This was while great amounts of Khums had been deposited with my father; so he carried them and boarded a ship. I went with him to accompany him. He got a very severe fever and said to me, "My son, take me back, take me back. This is death. And fear Allah in this Khums." He confided his final will to me and died.

I said to myself that my father had not asked me to do anything wrong. I will carry these assets to Iraq and will rent a house there and will not inform anyone. If things became clear to me like their clarity in the days of Imam Hasan Askari (a.s.), I will hand the assets over, or else, I will distribute them as alms.

I went to Iraq and rented a house by the river. I had remained there but a few days that a messenger brought a letter to me that said: O Muhammad, you have brought this and this in such and such parcels; recounting all of the assets that were with me of which I did not know myself. I gave the assets to the messenger. I remained there a few more days and was not given any attention, which made me rather sad. Then a letter came, "We have placed you in the position of your father, so thank Allah."

32- ***Irshad:*** It is narrated from Ibne Quluwayh from Kulaini from Ali bin Muhammad from Muhammad Jamhur from Muhammad bin Ibrahim Nadhir the same story.

33- ***Ghaibat Tusi:*** It is narrated from the same chains from Hasan Ibne Fadhl bin Zaid Yamani that he says:

"I wrote a letter about two ideas and wanted to write about a third idea, but did not write, fearing he will not like it. The answer came, explaining the two ideas and the third, which I had kept to myself."

Ahmad Ibne Hasan

34- ***Ghaibat Tusi:*** It is narrated from the same chains from Badr, the page of Ahmad Ibne Hasan, from his father that he said:

"I arrived at the mountain. In those days, I was not a believer in the Imamate, but loved them over all. Until, Yazid Ibne Abdul Malik died and he bequeathed in his malady that Shahriul Samand (a breed of horse) and his sword and his belt should be given to his lord. I was afraid if I did not give Shahriul Samand to Idhkutakain, he would chastise me.

I valued the beast and the sword and the belt for seven hundred dinars and took them on my account and did not tell anyone. Then a letter came from Iraq ordering me, "Send the seven hundred dinars that you owe us for the price of Shahriul Samand, the sword, and the belt."

35- ***Ghaibat Tusi:*** It is narrated from the same chains from Ali bin Muhammad bin Abi Aqil Isa Ibne Nasr that he said:

"Ali Ibne Ziyad Saymoori wrote and requested a burial shroud. The Imam wrote him a letter, "You will need it in the year two hundred and eighty." He died that year and the Imam sent him a burial shroud before his demise."

36- ***Ghaibat Tusi:*** It is narrated from Muhammad bin Yaqub from Ali Ibne Muhammad that he said:

"A prohibition came forbidding visitations to the graveyard in Kadhimiyya and the Shrine. A few months later, the minister called Baqitani and said to him, "See the people of the Euphrates and the village of Bars and tell them not to visit the graveyard at the Kadhimain, because the caliph has ordered that anyone who comes there must be watched and arrested."

Shaykh Saduq in *Ikmaaluddin* has narrated from Muzaffar Alawi from Ibne Ayyashi from his father from Ali bin Ahmad Razi that:

"One of our brothers from the people of Ray went out to investigate the situation after the demise of Imam Hasan Askari (a.s.). As he was in the course of his search in the Masjid of Kufa, thinking about the enterprise he had come for and touching the pebbles of Masjid, a pebble appeared to him that bore a writing, Muhammad. He looked, the writing was not engraved into the stone, but rather the inscription stood above and was raised over the surface of the pebble, as it had been created on it."

Extraordinary incident of Qasim Ibne Ala

37- ***Ghaibat Tusi:*** It is narrated from Shaykh Mufeed and Husain bin Ubaidullah Ghazairi from Muhammad bin Ahmad Safwani that:

"I had seen Qasim Ibne Ala who had aged a hundred and seventeen years, during eighty of which his both eyes were good. He had met our Master Abul Hasan Askari and Abu Muhammad Askari (a.s.). At eighty, he lost his eyesight. However, it was returned to him seven days before his death.

This happened when I was staying with him in the town of Ran in Azerbaijan. The letters of our master the Master of the Age (a.s.) through Abu Ja'far Muhammad Ibne Uthman Amari and after him Abul Qasim Husain Ibne Ruh, blessed be their souls, were constantly coming. Then for two months the letters stopped coming. This made him angry.

We were with him one day eating when the doorman came, bringing the joyous news and said to him that the messenger of Iraq, the only name by which he was identified with, has come. Qasim became much happy and turned his face to the Qibla and prostrated. A short old man, who bore the marks of messengers and was wearing an Egyptian dress and muhamili shoes and a bag over his shoulder, came in.

Qasim arose and hugged him and took off the bag from his shoulder. He asked for a basin and water, washed his hands and led him to sit on his side. We ate and washed our hands. The man rose and took out a letter that was longer than half of page. Qasim took the letter, kissed it and handed it over to a transcriber called Ibne Abi Salama.

Abu Abdullah took the letter, broke its seal, and read it. As he read it, Qasim sensed something. He said: "O Abu Abdullah, is it alright'?" He replied, "It is alright." "Watch it you. Is there anything written about me?" "Not something you dislike." "Then what is it'?" "It is giving the news of your final departure forty days after the arrival of this letter. Seven garments have been taken to him."

Qasim asked, "With my faith secure?" He replied, "With your faith secure." He laughed and said: "What else can I hope for after this age'?" The messenger took out three undergarments, one red Yemeni cloak, two shirts, and a turban. Qasim took them. He also had a garment that our Master Imam Reza Abul Hasan (a.s.) had given to him.

Qasim had a friend called Abdur Rahman Ibne Muhammad Sunaizi, who was one of the adversaries and had very strict religious views. There was a very strong affinity between him and Qasim (a.s.) in the daily issues and Qasim loved him very much. Abdur Rahman had undertaken some toils to reconcile Abu Ja'far Ibne Hamdun Hamadani and his son-in-law, the son of Qasim.

Considering this, Qasim asked two of our Shaykhs who were staying with him – Abu Hamid Imran Ibne Muflis and Abu Ali Ibne Jahdar – to read this letter to Abdur Rahman Ibne Muhammad, "because I love him to be guided and I hope that Allah will guide him by reading this letter." The two Shaykhs replied, "*La ilaha illa Allah.* Many Shia cannot bear the content of this letter. How do you expect that Abdul Rahman Ibne Muhammad will?" Qasim replied, "I know that I am disclosing a secret that is not permissible for me to disclose. However, due to my love for Abdur Rahman Ibne Muhammad and my desire that Allah, the Exalted, may guide him towards this faith, it is that I want you to read this letter to him."

When that day passed, and it was Thursday and thirteen days were left from Rajab, Abdur Rahman came and greeted Qasim. Qasim took out the letter and asked his guest to read it, "and look for yourself." Abdur Rahman read the letter and when he reached where Qasim's death had been predicted, he threw the letter from his hand and said to Qasim, "Abu Muhammad, fear God. You are a pious man, you are wise. Allah says:

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ

"...and no one knows what he shall earn on the morrow; and no one knows in what land he shall die..." (Surah Luqman 31:34)

And He says:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

"The Knower of the unseen! So He does not reveal His secrets to any," (Surah Jinn 72:26)

Qasim laughed and said: "Read the next verse also:

إِلَّا مَنِ ارْتَضَى مِن رَّسُولٍ

"Except to him whom He chooses as an apostle..." (Surah Jinn 72:27)

And my Master is a well-pleased messenger." Qasim said: "I know what you are saying. Mark today's date. If I outlive the date predicted in this letter, then my creed is false and if I die on that date, then you assess your condition."

Abdur Rahman noted the date at that day and left.

Qasim got a fever seven days after the arrival of the letter. On that day, his malady worsened. He was lying on his bed on the side of the wall. His son Hasan, who used to drink wine and was married to the daughter of Abu Ja'far Ibne Hamadan Hamadani, was sitting.

Qasim's sheet was covering his face, as he was lying in one side of the room. Abu Hamid was sitting on one side, as Abu Ali Ibne Jahdar and I and a group of other men of the locality were crying. Suddenly, Qasim rose and sat resting on his hands on his behind, and began saying, "O Muhammad, O Ali, O Hasan, O Husain, O my Masters, be my intercessors before God, the Exalted." He said this another and then a third time.

When he reached the third time, saying, "O Musa, O Ali," his eyelid popped open like children crack windflowers. His eyes opened and he began rubbing his eyes with his sleeves. A soupy fluid came out from his eyes. Then he glanced at his son and said: "O Hasan." He looked each one of us and was saying, "O Abu Hamid, O Abu Ali." We crowded around him and looked at his perfect eyeballs. Abu Hamid asked him, "Do you see me?" as he was pointing his hand at each of us.

The news spread amongst the people and the Ahle Sunnat. Individuals from the Ahle Sunnat began coming and examining him. The judge, Abu Saib Ataba Ibne Ubaidullah Masudi, who was the chief justice at Baghdad, came and met Qasim and asked him, "What is in my hand?" as he was showing him a ring the stone of which was turquoise. He brought the ring near. Qasim told him what it had and said it has three lines. The judge brought it closer but he could not read the lines. People left as they were amazed at him and talking about him. Qasim said to his son Hasan, "Allah will grant you a great position, so accept it with gratitude."

Hasan said: "Father, I accept it." Qasim said: "How?" "As you order me father." He said: "Do not drink wine." Hasan said: "Father, you are right. I will give up wine and many other things you do not know." Qasim raised his hands to the sky and said: "God, cast into Hasan's heart Your obedience and prevent him from Your sins." He said this three times.

Then he asked for a paper and wrote his final will with his own hands. He endowed the orchards and properties in his possession for our Master. Amongst the things he confided in his final will in his son Hasan, was "My son, if you become eligible for this position [meaning representation from the Master], your livelihood should be from the half of my bequeathals in Farjida. The rest of them will belong to my Master. If you were not eligible for this, seek your goodness from a venue that Allah desires." Hasan accepted his final will.

When it was the fortieth day and after dawn, Qasim died. Abdur Rahman received the news of his departure with great grief, as he was running in the streets barefoot and was bare head, calling, "O my master." People viewed his action odd and they began saying to him, "What are you doing?" He said to them, "Quiet. I have seen what you have not." Abdur Rahman became a Shia and forsook his previous creed. He endowed his orchards and his properties as waqf.

Abu Ali Ibne Jahdar gave Qasim his funeral bath and Abu Hamid poured water over him. Qasim was shrouded in eight dresses, with the shirt of his Master Abul Hasan (a.s.) on his body and the other seven that came from Iraq over them.

A short while after that, a letter of consolation came to his son from our Master (a.s.), at the end of which was a Dua for him, "May God cast into your heart His obedience and may He prevent you from his sins," the Dua his father had prayed for him. At the end it stated, "We made your father an imam for you and his actions an example for you."

Messenger of the people of Qom

38- ***Ghaibat Tusi:*** It is narrated from Husain bin Ibrahim from Ahmad bin Ali bin Nuh that Abu Nasr Hibatullah bin Muhammad bin Umme Kulthum binte Abi Ja'far Amari said:

A number of people from the Bani Naubakht, amongst them Abul Hasan Ibne Kathir Naubakhti and also Umme Kulthum Ibne Abi Ja'far Muhammad

Ibne Uthman, may Allah be pleased with them, narrated to me that in a certain time, religious dues from Qom and its peripheries sent for the Master of the Age (a.s.) were brought to Abu Ja'far (a.s.).

When the messenger reached Baghdad and went to Abu Ja'far and delivered to him what he had brought and then bid him farewell, and came to return, Abu Ja'far said to him, "There is one thing remaining, which you have been entrusted with. Where is it?" "Nothing is remaining with me, my master. I have submitted it everything to you," replied the messenger. "On the contrary, something is remaining with you. So return to your belongings and search and remember what things were given to you," said Abu Ja'far. The messenger left and remained many days trying to remember and search and think. He did not recall anything, nor did anyone who was with him reminded him of anything.

He came back to Abu Ja'far and said: "Nothing that was given to me remains in my hands, which I have not brought to your eminence." Abu Ja'far said to him, "It is said that you have two Sardani garments, which were given to you by a certain man," mentioning his name and his father's name. "Where are they?"

The messenger said: "Yes, by Allah, O my master, I totally forgot about them, so much that they have gone away from my heart and I do not remember where I have put them."

The man left and searched and opened everything he had with him and asked all the people he had carried something for them to look for the garments. But they were not to be found anywhere. He returned to Abu Ja'far (a.s.) and told him his mishap. Abu Ja'far said to him, You are ordered to go to so-and-so, the cotton seller, to whom you carried the two loads of cotton in the cotton market. Open one of them, which has such and such writing. The two garments are on its side.

The messenger was amazed by the prediction of Abu Ja'far and went ahead to the spot and opened the load that he had told him to open and there they were: two garments on the side, entered into the cotton.

He took them and brought them to Abu Ja'far and said: "I had forgotten them, because when I tied the goods, they were left outside, so I put them on the side of the cotton load to keep them safe."

Explanation of Shaykh Tusi

The man spoke about this astonishing incident and Abu Ja'far's informing him, which knows none but an apostle or an Imam ordained by Allah, Who knows all the secrets and all that the chests hide. This man did not know Abu Ja'far and he was sent as courier and as a messenger, just like merchants send someone whom they entrust to their business partners.

Nor did he have a register that he might have given to Abu Ja'far nor a letter, because the issue was very sensitive at the time of Motazid and swords were dripping blood. This sort of activity was a secret amongst very special people who were qualified for such confidentiality. A person who would carry assets to Abu Ja'far would not know his position and his duty. He would be only asked to go to such and such place and deliver these things, without being told anything else. Such a courier would not be given a letter so the purpose of his delivery could not be traced.

39- ***Ghaibat Tusi:*** It is narrated from a group of scholars from Hasan bin Hamza Alawi from Ali bin Muhammad Kulaini that he said:

"Muhammad bin Ziyad Saymoori wrote to the Master of the Age, asking for a blessed burial shroud from his holy self. The answer came, "You will need it in the year two hundred and eighty one." He died in the time that the Imam of the Age had foreseen for him. The Imam sent him a burial shroud a month before his demise."

Abu Surah Zaidi

40- ***Ghaibat Tusi:*** It is narrated from a group of scholars from Ahmad bin Muhammad bin Abbas from Ibne Marwan Kufi from Abi Sura that he said: I saw a son of Abu Surah. Abu Surah was a prominent member of Zaidiyyah sect and he said:

"I was in Kerbala on the eve of Arafa. I left following the land route. As I reached Masnath, I sat over the hill to rest and then got up and began walking. A man came from the rear of the road and said to me, "Would you be interested in having a company?" I said: "Definitely." We walked together and he talked to me and I talked to him. He asked me about my situation; I told him that I was in hardship and did not have anything with me in my hands. He turned to me and said: "When you enter Kufa, go to Abu Tahir Razi and knock at his door. He will come out to you and blood of sacrifice

will be on his hand. Say to him, 'You are asked to give me the sack of dinars that is with the man of the bedstead.'"

I much wondered at his words. Then he separated from me and went his way. I don't know where he went to. I reached Kufa and went to Abu Tahir Muhammad Ibne Sulaiman Razi. I knocked on his door, as he had asked me to. Abu Tahir came out to me; on his hands were the blood of sacrifices. I said to him, "You are asked to give me the sack of dinars, which are with the man of the bedstead." He said: "Of course, you are heard and obeyed." He went back and brought out the sack and gave it to me. I took the sack and went away."

41- ***Ghaibat Tusi:*** It is narrated from a group from Abu Ghalib Ahmad bin Muhammad Zurari from Abu Abdullah Muhammad bin Zaid bin Marwan from Abu Isa Muhammad bin Ali Ja'fari from Abul Husain Muhammad bin Ali bin Raqqam that he said:

"I had seen two sons of Abu Sura. Abu Sura had been one of the Shaykhs of the Zaidiyyah. Abu Ghalib narrates on the authority of the named narrators from Abu Sura, who says, I left to visit the Tomb of Imam Ja'far Sadiq (a.s.) on the Arafa.

I stayed the day of Arafa there and when it was the time of Isha prayers, I stood to perform my prayer. I rose and began by Surah Hamd. Suddenly, a young man of tremendous beauty, who had a summer cloak on him, also began with al-Hamd, and finished before me or I did before him. Later we left together from the door of the shrine. When we reached the banks of the Euphrates, the young man said to me, "You want to go to Kufa, so go ahead." I went ahead by the way of the Euphrates and the young man took the land trail.

Abu Sura continues, Feeling sorry for separating from his company, I began following him. He said to me, "Come." We went together to the foundation of the fortress of Masnath. We slept there. When we woke up, we were at the heights, at the mountain of Khandaq. He said to me, "You are in hardship and you have a family to support. Go to Abu Tahir Razi. He will come out to you, while his hands are drenched in the blood of sacrifice. Say to him a young man who had these qualities says that the sack that has twenty dinars in it and one of your brothers has brought it to you is yours. Take it from him." Abu Sura says, I went to Abu Tahir Ibne Razi, as the young man had said and described him to him. He said: "Praise belongs to Allah, and you

saw him." He went inside and brought out a sack in which were dinars. He gave them to me and I returned.

Abu Abdullah Muhammad Ibne Zaid Ibne Marwan, who is also one of the Shaykhs of the Zaidiyyah, says, I recounted this narrative to Abu Husain Muhammad Ibne Ubaidullah Alawi, when we were stationed at the land of Herr. He said: This is true. A young man came to me and I recognized a sign in his face. When all the public left, I asked him, "Who are you?" He said: "I am the messenger of the successor (a.s.) to one of his brothers in Baghdad." I asked, "Do you have the means for the journey?" "Yes, in the house of the Talhayayn." I said to him, "Go and bring them." I sent a page with him. He brought his gears and the means of travel and stayed with me that day. He ate with me and talked about many of the secrets and confidentialities.

I asked him, "What road are you going to take?" "I will disembark at this height and then I will go to the valley of the sands then I will go to the tents and purchase coursers and will ride to the successor (a.s.) to the west."

Abu Husain Muhammad Ibne Ubaidullah said: Next day he rode his courser and I rode along with him. We went to the archway of the house of Salih. He crossed the channel by himself and I was watching him until he reached Najaf and then he disappeared from my eyes. Abu Abdullah Muhammad Ibne Zaid says, I recounted these two narratives to Abu Bakr Muhammad Ibne Abi Darram Yamami, who is one of the Shaykhs of the Hashawiyya. He said: This is true."

Abu Ghalib Zurari

42- ***Ghaibat Tusi:*** It is narrated that a group narrated from Abu Abdullah Ahmad bin Muhammad bin Ayyash from Abu Ghalib Zurari that he said:

"I reached Kufa. I was a young man and one of our brothers [whose name Abu Abdullah had forgotten], was with me. This was in the days of Shaykh Abul Qasim Husain Ibne Ruh, when he went into hiding and appointed Abu Ja'far Muhammad Ibne Ali known as Shalmaghani, who was at that time a righteous man and had not evinced the heresy and blasphemy which he later did. People visited him and met him because he was a comrade of Shaykh Abul Qasim Husain Ibne Ruh and his emissary amongst the people with regard to their needs and necessities. My friend said to me, "Do you wish to meet Abu Ja'far and make a covenant with him, for he is the appointed man today amongst this congregation?" I wanted to ask him to request a Dua from the Imam of the Age?" I said: "Yes." We went to him and

saw a group of our faithful brethren there with him. We offered him our greetings and sat there. He turned to my comrade and asked him, "Who is this young man?" He said: "A man from the house of Zurarah." He turned to me and asked, "Which Zurarah?" I said: "My master, I am from the children of Bukair Ibne Ayyan, brother of Zurarah." He said: "This is a majestic household, dignified in this Order." My comrade turned to him and said: "Our master, I want to request a Dua." He said: "Yes." When I heard this, I also desired to request the same. I intended in my heart not to disclose it to anyone the condition of my wife the mother of my son Abul Abbas. She had many differences and was very angry at me while I was greatly fond of her. I said in my heart that I will ask him a Dua for this problem that has been much troubling me and will name it. So I said: "May Allah prolong the life of our Master, I have a wish as well." Shalmaghani said: "What is your wish?" I said: "I want a Dua for relief from a problem that has troubled me." Shalmaghani took the paper that was in front of him on which he registered people's requests and wrote, "And the man from Zurarah has a request for Dua about a matter that has troubled him." Then he folded the paper. We rose and left. After a few days, my friend said to me, "Shouldn't we go to Abu Ja'far and ask him about our requests we made to him?" I went with him and we entered Shalmaghani's place. As we sat down, he took out a paper that had many requests on it, which had been answered in their sides. He turned to my friend and read to him the answer of his query. Then he turned to me as he was reading, "As for the man from Zurarah and the condition between the husband and the wife, may Allah rectify their relationship." I was overwhelmed by this great incident. We got up and left. My friend said to me, "You are overwhelmed by this?"

I said: "I am surprised by this." "By what?" I said: "It was a secret that no one but God and me knew and he informed me about it." He said: "Are you doubting about the capacity of the Imam? Tell me what the story is?" I told them what had happened and he was much amazed too. Then we returned to Kufa and I went to my house, my wife, who had been angry at me and had been living with her family, came to me and sought my pleasure and apologized to me. She remained very agreeable to me and did not disagree with me until death separated us.

A group narrated this story to me from Abu Ghalib Ahmad Ibne Muhammad Ibne Sulaiman Zurari through a permission. Abul Faraj Muhammad Ibne Muzaffar wrote from his side in house at Baghdad at the street of Ghalib on Sunday when five days were left from Dhul Qada of the year three hundred and fifty six, saying, I was married to a woman, who was the first woman I had married. I was young man and my age was below

twenty. I copulated with her at her father's house and then she stayed there at her father's house for years. I tried much to convince them to let her move to my house, but they would not listen to me. The woman became pregnant from me in this time and gave birth to a girl. The girl lived for a while and then died. I was neither present at her birth, nor when she died, and I never saw her because of the strained relationship between me and my in-laws. Then again we agreed that they are going to let her move to my house. So I went to their house, but they again declined to let me take her to my house. I again made the woman pregnant. Then I demanded them to bring the woman to my house, as we had agreed. They again refused and our relationship soured. I moved away from them. She gave birth in my absence to a girl. We remained in this strained condition many years. I did not go to get her. Then I went to Baghdad. My friend at that time in Baghdad was Abu Ja'far Muhammad Ibne Ahmad Zajzawzaji and was like an uncle or father to me. I stayed at his house in Baghdad and complained to him about my strained relationship with my wife and my in-laws. He asked me to write a letter and ask for a Dua.

So, I wrote a letter and mentioned in it my condition and my sour relation with my wife's family and their refusal to let my wife come to my house. I and Abu Ja'far took the letter to Muhammad Ibne Ali, who was at the time a connection between us and Husain Ibne Ruh, who was at that time the Representative. We gave him the letter and asked him to send it. He took the letter from me but the answer did not come for a long while. I met him and told him that I was much uncomfortable with the delay in the answer to my letter. He said: "The delay should not make you uncomfortable.' He hinted to me that if the answer comes soon, it is from Husain Ibne Ruh, and if there is a delay, it is from the Hujjah (a.s.). I left.

After a while – which I do not remember how long, but it was not very long – Abu Ja'far Zajawzaji called me one day. I went to him. He took out a section of a letter and said to me, "This is the answer of your letter. If you should like to copy it, copy it and then return it to me."

I read the letter, which said: "May Allah set right the differences of the husband and the wife." I copied these down words and returned the letter to him. We went to Kufa. God made the woman's heart soft to me with no effort. She lived with me many years and I had many children from her. At times I was very rough to her and did things that would require much forbearance from any woman, but she did not utter a word of disagreement, nor did her family, until time separated us from one another."

Another Story

The narrators say, Abu Ghalib said: Long before this, once I wrote a letter requesting that my orchard and property be accepted. It was not my belief at that time to seek the pleasure of God, but rather I had a desire to find courtship with the Naubakhtis, because of the wealth and power and prestige they enjoyed. No reply came to me. I insisted on making my request. A reply came to me, "Choose someone and transfer the property into his name, because you will need it."

I wrote the property on the name of Abul Qasim Musa Ibne Hasan Zajawzaji, the nephew of Abu Ja'far, because I had confidence in him in his piety.

Not many days had passed that the Bedouins took me prisoner and looted the property I owned. All my grains and animals and instruments worth a thousand dinars were gone. I remained in their captivity for some time until I bought my freedom for a hundred dinars and fifteen hundred dirhams. I became indebted to the couriers for another five hundred dirhams. I came out from the captivity and sold the property for this sheer need.

43- ***Ghaibat Tusi:*** It is narrated from Husain bin Ubaidullah from Abul Hasan Muhammad bin Ahmad bin Dawood Qummi from Abu Ali Ibne Himam that he said:

Muhammad Ibne Ali Shalmaghani Azaqari challenged Shaykh Husain Ibne Ruh to a Mubahila, saying, "I am the companion of the Imam and have been ordered to manifest my Knowledge, which I have manifested expressly and implicitly; so, come to my Mubahila." The Shaykh sent a reply to him, "Whoever of us dies first, is the one who bears the anathema." Azaqari died first, as he was killed, crucified, and Ibne Abi Aun was taken with him. This was in the year three hundred and thirteen. Hasan Ibne Ja'far Ibne Ismail Ibne Salih Saymoori says, When Shaykh Abul Qasim Husain Ibne Ruh sent the letter of the Imam that cursed Ibne Abi Azaqir, he sent it from where he was sitting at the house of Muqtadir to our Shaykh Abu Ali Ibne Himam in the Dhul Hijja of the year three hundred and twelve. Abu Ali copied the letter and told me that Abul Qasim (a.s.) is not bound not to express condemnation of Ibne Abi Azaqir, because he was in the hands of the Ahle Sunnat and in their prison, and was ordered in that condition to disclose this condemnation and not to fear and that he will be safe. So he was freed from the prison a short while after that.

"He is not my son!"

Shaykh Tusi then says: I found in an old book that had been written in Ahwaz in the Muharram of three hundred and seventeen. It narrated on the authority of Abu Talib Jurjani: While I was in Qom, there began a discussion amongst our people about a man who had negated his son to be from his seed. They sent a man to Shaykh Siyanatullah, as I was present before him.

The messenger handed to him the letter, but he did not read it and told him to go to Abu Abdullah Bazufari for the answer to the letter. I went with the messenger. Bazufari said to him, "The boy is his son and he copulated with his mother in such and such day in such and such time. Tell him to name his son Muhammad." The messenger returned and the matter was clarified to all and the boy was named Muhammad.

Shaykh Saduq and his brothers

Muhammad bin Nuh narrates that Ali Ibne Husain Ibne Musa Ibne Babawayh was married to the daughter of his uncle, Muhammad Ibne Musa Ibne Babawayh, and did not have offspring from her.

He wrote to Abul Qasim Husain Ibne Ruh and asked him to request the Imam to pray for him that Allah gives him Faqih sons. An answer came, "You will not be given sons from her. You will have a Dailami slave girl and you will sire two Faqih sons from her."

The narrator says that a man who had been at that time recounted that Abul Hasan Ibne Babawayh has three sons. Muhammad and Husain are very adept jurists and they learn what other people of Qom cannot. They have a brother whose name is Hasan. He is the middle brother and he has devoted himself to worship and piety and does not mix with the people. He is not a Faqih.

Whenever the two sons of Abul Hasan narrate something, people are amazed by their learning and they say, "You have this by the blessing of the Imam." This is a very well-known matter in Qom.

Muhammad bin Shadhan

44- ***Ikmaaluddin:*** Saduq (r.a.) has narrated from his teacher, Ibne Walid Qummi, from Saad bin Abdullah Ashari from Allaan Kulaini from Muhammad bin Shadhan bin Naeem that:

"Religions dues belonging to the Gharim (a.s.) were deposited with me. It was twenty dinars short of five hundred. I did not like to send a number that was not round, so I put another twenty from myself and sent it to Muhammad Ibne Ja'far and did not write that my money was also included. Muhammad Ibne Ja'far sent the receipt to me, which said: "Five hundred dirhams reached us, in which twenty dirhams were yours."

Man from Sawad

45- ***Ikmaaluddin:*** Shaykh Saduq (r.a.) has narrated from his father from Saad from Ishaq Ibne Yaqub that he said:

"I heard Shaykh Amari say, I was once with a man from the people of the peripheries, who had some religious dues belonging to the Gharim (a.s.). He sent the assets, but were returned to him and it was stated, "Take out the rights of your cousin from them, which is four hundred dirhams." The man wax transfixed with wonder and perplexity.

He viewed the accounts and there was in his hands the lost assets for the son of his uncle, some of which he had returned but not all of it. When he transferred his cousins' assets to currency, it was worth four hundred dirhams, as the Imam (a.s.) had said. He took that sum out and sent the rest. His dispatch was accepted."

The cost of the slave was less

46- ***Ikmaaluddin:*** Shaykh Saduq (r.a.) has narrated from his father from Saad Ali Ibne Muhammad Raazi from a number of our scholars that:

"The Imam of the Age (a.s.) sent to Abu Abdullah Ibne Junaid, when he was at Wasit, a page and asked him to sell the page.

He sold him and took his money and when he measured the weights of the dinars, they were eighteen carats and a seed. So he added eighteen carats

and a seed from himself and sent the money. A dinar, which weighed eighteen carats and a seed, was returned to him."

Muhammad Ibne Ibrahim Ibne Mahziyar

47- ***Ikmaaluddin:*** Shaykh Saduq (r.a.) has narrated from Ibne Walid from Saad from Allaan from Muhammad bin Jibraeel from Ibrahim and Muhammad bin Faraj from Muhammad Ibne Ibrahim Ibne Mahziyar that he says:

I decided to go to the Askar for a visit. A woman met me and said: "Are you Muhammad Ibne Ibrahim?" I said: "Yes." She said: "Return, for you will not reach at this time. Come back in the night; the door will be open for you; enter the house and go to the room where there is light." I did that. I went to the door; it was open. I entered the house and went to the room, which was lighted.

There I was, between two tombs, crying and wailing, when I heard a voice, which said: "O Muhammad, fear Allah and repent from all which you are up to, for you have adhered to an order so very great."

Khuzistani Scribe

48- ***Ikmaaluddin:*** It is narrated from Ibne Walid from Saad from Ali bin Muhammad Raazi from Nasr Ibne Sabah Balkhi that he said:

There was a scribe in Merv that Khuzistani had introduced him to me as Nasr. Gradually, one thousand dinars belonging to Nahiyya (Periphery) were deposited with him. He sought my advice. I said: "Send them to Hajiz." He said: "You will be held responsible, if Allah asks me about him on Judgment Day."

I said: "Yes." I separated from him and then returned after two years. I saw him and asked him about the money. He said that he sent two hundred dinars to Hajiz, the receipt of which came to him along with a Dua for him. It had been written to him, "The asset was one thousand dinars, and you sent me two hundred dinars. If you would like to transact through anyone, do so through Asadi in Ray."

The news of Hajiz's death came, which made me so very grievous and mournful. I said to him, "Do not grieve or become sad, for Allah has done

you the favor of two hints: He informed of you of the receipt of the money and Hajiz's death was relayed to you already."

49- ***Ikmaaluddin:*** Shaykh Saduq (r.a.) has narrated from his father from Saad from Allaan from Nasr Ibne Sabah that he said:

"A man from Balkh sent five dinars to Hajiz and wrote a slip with his name on it. The receipt came with his name and the name of his forefathers and a Dua for him."

Messenger of the man from Balkh

50- ***Ikmaaluddin:*** Shaykh Saduq (r.a.) has narrated from his father from Saad from Abu Hamid Muraghi from Muhammad Ibne Shadhan Ibne Naeem that he said:

A man from the people of Balkh sent some assets as religious dues and a slip, which had a mark made with his finger saying, "as you go around"; but it had no writing. He said to the messenger, "Take these funds and whoever informs you of its story and gives an answer to the slip, give him these."

The man went to Askar and went to Ja'far and informed his story. Ja'far said to him, "Do you profess that a man may change his mind?" The man said: "Yes." Ja'far said: "Well, your friend has just changed his mind and orders you to give these funds to me." The messenger said: "This does not satisfy me," and left. He then went to visit our scholars. A letter came to him stating:

"These are funds that have been the subject of a mishap. They were over a box. Thieves entered the house and took all that were in the box and these funds remained safe. A slip was put over them that had written in it, 'as you go around.' You asked for a Dua that Allah may do that to you and He did that to you."

51- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father from Saad from Muhammad bin Salih that he said:

I wrote a letter asking for Dua for Badashakan, who had been imprisoned by Ibne Abdul Aziz. I also asked for permission to have a son from a concubine of mine. The answer came, "Sire from her and Allah will do what He desires and He will emancipate the prisoner." I fathered an offspring from the concubine. She gave birth and then she died. The prisoner was released the same day the letter came.

Abu Ja'far Maruzi said: A child was born for me. I wrote a letter and sought permission to circumcise him on the seventh or eighth day. He did not write anything back to me. The child died on the eighth day. Then I wrote a letter and informed him of his death. A letter came that said: "He will be replaced for you by another child and then another child. Name him Ahmad and the one after Ahmad, Ja'far." It happened as he had said.

Another time, I married a woman in secret and when I copulated with her, she became pregnant, and gave birth to a daughter. That made me sorrowful and uneasy. I wrote a letter to him and complained. A letter came back that I should not grieve. My daughter lived for four years and then she died. Then a letter came that stated, "Allah has patience, while you are hasty."

Ahmad bin Hilal Sufi

When the news of the death of Ibne Hilal, the accursed came, the Shaykh came to me and said: "Take out the bag you have." I brought out the bag. He took out a letter for me that said: "As for the fake Sufi (that is, Hilali), which I mentioned, may Allah cut his life short." After his death, a letter came, "He targeted us, and we bore patience on him. And Allah cut short his life because of our Dua."

Hasan Ibne Fadhl Yamani

52- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father from Saad from Allaan from Hasan Ibne Fadhl Yamani that he said:

I set out to go to Samarrah. A bag was sent to me, which had dinars and two garments in it.

I returned them and said to myself, "Am I before them of this position?" Honor overwhelmed me. Then later I regretted and wrote a letter, apologizing and seeking forgiveness.

I went to a lone comer as I was talking to myself and was saying, "By Allah, if the bag is returned to me, I will not open it and will not spend it until I take it to my father, because he is more knowledgeable than me."

The messenger who took it back from me did not say anything and did not forbid me from doing so.

A letter came to him, "You made a mistake by not telling him that many a time, we do this to our devotees, and many a time, they ask us for it with the purpose of seeking blessing from it."

A letter came to me too, "You made a mistake by turning down our favor. When you sought forgiveness from Allah, Allah forgave you. And as it was your intention and determination not to do anything with it or to spend it in your way, we spent it on your behalf. As for the two garments, you must take them so you may do ihram in them."

I wrote with regard to the two matters and desired to write about a third, and then said to myself, perhaps, he dislikes that. The answer came to me about the two matters, and the third matter, which I had concealed and had not written about it. He wrote, "You had asked for a fragrance." He sent me a fragrance in a white wrap. It was with me in the carriage. My camel ran away at Asfan and my carriage fell and all that I had with me scattered.

I gathered the goods but lost the sac. I took much labor looking for it, so much so that one of our companions asked, "What are you looking for'?" "A sac that was with me." "What was in it?" "My expenses," He said: "I saw the one who took it." I kept looking for it until I lost hope. When I reached Mecca, I opened my luggage, and the first thing that appeared before me was the sac. It had been outside the carriage and had fallen down when everything had been scattered.

My heart became very anxious in Baghdad for my stay. I said to myself, "I fear I may not perform Hajj this year and do not return to my house." I set out to go to Abu Ja'far and ask him for the reply of my slip I had written. He told me to go to a certain mosque. "A man who will inform you of what you need will come to you." I went to that mosque and as I was there, suddenly a man came. As he looked at me, he greeted at me and smiled and said: "Rejoice, you will go to Hajj this year and will return to your family, Allah-willing."

I went to Ibne Wajna to ask him to rent a ride for me and find a colleague for me. I found him to be hesitant. Then I saw him after some days. He said: "I have been looking for you for some days. A letter has come to me to rent a ride for you and to find you a colleague." Hasan said that he encountered on that year ten signs, and All Praise belongs to Allah, the Lord of the Worlds.

Ali Ibne Muhammad Shamshati

53- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father from Saad from Ali Ibne Muhammad Shamshati the messenger of Ja'far Ibne Ibrahim Yamani that he said:

I was at Baghdad as the caravan of the Yemen is prepared to leave. I wrote to seek permission to leave with them. The answer came, "Do not go with them. There is no benefit for you in leaving. Stay at Kufa."

The caravan left and the tribe of the Handhalas raided and looted them. I wrote and sought permission to go by the sea. The answer came, "Do not do that." No ship sailed that year but was raided by the pirates. I went to perform Ziyarat at Askar.

I was at the mosque, when a page came to me and said: "Come." I asked, "Who am I and where am I going to'?" He said: "You are Ali Ibne Muhammad the messenger of Ja'far Ibne Ibrahim Yamani. Come to the house." This was while none of our friends knew about my arrival. I went to the house and sought permission to perform Ziyarat from the inside. I was granted permission.

Abu Rija Misri

54- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father from Saad from Allaan Elam Basri from Abu Rija Misri that he said:

I went to investigate the situation two years after the demise of Imam Hasan Askari (a.s.). I did not find anything in those two years. In the third year, I was in Medina in search of the offspring of Imam Hasan Askari (a.s.). I was riding a couched a camel. Abu Ghanim had asked me to have dinner with him. I was sitting thinking with my self and saying, "If there had been something, it would have manifested after three years." Suddenly, I heard a caller, whose voice I heard but his person I did not see, say:

"O Nasr Ibne Abdullah, say to the people of Egypt, do you believe in the Messenger of Allah after seeing him'?" I did not know my father's name, because I was born in Madayan and Naufali had taken me to Egypt. My father had died and I was raised in Egypt.

When I heard the voice, I left and did not go to Abu Ghanim. I set on the trail of Egypt. He also says, Two men from Egypt wrote to me about two sons of theirs. The answer came for one, Allah rewarded you, and a prayer for the other, the son of whom died. Abu Muhammad Wajna says, The order of the land became chaotic and mischief rose. I decided to stay in Baghdad for eighty days.

The Shaykh came to me and said: "Return to your lands." I left Baghdad while I disliked my departure. As I reached Samarrah, I desired to stay there, since I was hearing the news of anarchy in my lands. I set out and as I had not reached the house that the Shaykh saw me. He had a letter from my family with him; they were informing me of the calm of the lands and were asking me to come back.

55- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father from Saad from Muhammad Ibne Harun that he said:

I owed five hundred dinars to the Gharim (a.s.). One night I was in Baghdad and mighty winds were blowing and it was very dark. I felt extreme terror and thought about myself and said to myself, "I have these stores I have bought for five hundred and thirteen dinars. I set them aside for the Gharim (a.s.) for his five hundred dinars." Later someone came to me and took the stores from me. I had not written anything about it before nor had I spoken to anyone.

Abul Qasim Ibne Abi Habis

56- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father from Saad from Abul Qasim Ibne Abi Habis that he said:

I used to visit the Tomb of Imam Husain (a.s.) in the mid-Shaban. On one of the years, I went to Askar before Shaban and thought about not visiting the Tomb in Shaban. When Shaban arrived, I said: "I will not abandon the Ziyarat I have always been performing." I went for the pilgrimage. When I used to come to Askar, I would inform them through a letter or a slip.

This time, I said to Abul Qasim Hasan Ibne Abi Ahmad, the Representative, "Do not inform them of my arrival. I want it to be a sincere Ziyarat." Abul Qasim came to me, as he was smiling and said: "These two dinars have been sent to me and I have been told to give them to Habisi and to say to him, Whoever fulfills the order of Allah, Allah fulfills his need."

I became much sick in Samarrah. My malady was so severe that I was worried and readied myself for dying. A medicine that was made of violet oil was sent to me. I was ordered to take them. I had not finished them that I had already recovered. Praise belongs to Allah, the Lord of the Worlds.

Someone who owed me money died. I wrote a letter and sought permission to go to his heirs at Wasit. I said that I would go to them in the beginning of his days of demise, so perchance I will get my right. However, I was not given permission. When it was after two years, a letter came to me with my inquiry and ordered me to go to them. I went to them and they paid me my money. Abul Qasim says, Ibne Rais sent ten dinars to Hajiz, which Hajiz forgot to deliver. A letter came to him, "You shall send the dinars of Ibne Rais." Ibne Harun Ibne Musa Ibne Furat wrote a letter about a number of things. He inscribed with a pen that did not have ink, asking for Dua for two of his nephews who were in prison. The answer of his letter came and it included a Dua for the prisoners, mentioning them by their names.

A man from the people of Hamid wrote and asked for Dua for the baby his wife had conceived from him. The Dua came about the conception four months before the delivery, saying, "She will deliver a girl." It happened as written in the letter. Muhammad Ibne Muhammad Qasri wrote and asked for a Dua for the sufficiency of his means for his daughters and that he may go to Hajj and that his assets be returned to him. His answer for what he asked came. He performed Hajj that year and four of his daughters died – he had a total of six – and his assets were returned to him. Muhammad Ibne Yazdad wrote, asking for Dua for his parents.

The answer came, "May Allah forgive you and your parents and your deceased sister Kalki." She was a virtuous woman and had been married off to the peripheries. She had written that fifty dinars be sent for a group of the faithful, ten for my cousin, who was not a believer at all. She had put his name at the end of the letter, hinting her lack of desire for a prayer for him. The answer with respect to the faithful came, "May Allah accept from them and may He do favors to them and reward you." He had not prayed for my cousin. I also sent some dinars for a faithful congregation. A man who was called Muhammad Ibne Saeed also sent me some dinars, which I sent on the name of his father on purpose, because he himself did not have anything from the religion of Allah. The receipt came by the name "of the person whose name you changed." I carried on this year, in which I saw this sign, one thousand dinars, which Abu Ja'far had sent. Abul Husain Muhammad Ibne Muhammad Ibne Khalaf and Ishaq Ibne Junaid were with me. Abu Husain took on to carry the saddlebags to the houses. We rented three donkeys and

when we reached Qatul, we did not find any donkey. I said to Abu Husain, "Take the saddlebags in which the money is and go with the caravan. I will stay behind and look for a donkey for Ishaq Ibne Junaid to ride, because he is an old man." I rented a donkey and joined Abu Husain at Hiyar, which is the suburb of Samarrah. I was talking to him in the night and saying, "I praise Allah for what you are doing." He said: "I would love if I remained with this task." I reached Samarrah and delivered what we were carrying. The representative took it from me in my presence and placed it in a scarf and sent it with a black slave.

When it was afternoon, he brought me a light package. In the morning, Abul Qasim took a private moment with me and Abu Husain and Ishaq went ahead. Abul Qasim said: "The slave who carried the package brought me these dirhams and asked me to give them to the messenger who carried the package." I took the money from him and as I went out of the door of the house, before I speak and before he discovered there is something with me, Abu Husain said to me, "When I was with you at the Hiyar, I wished that he sends me some dirhams for the sake of blessings. Likewise, it was the first year when I was with you in Askar." I said to him, "Take these. Allah has granted them to you. All praise belongs to Allah the Lord of the Worlds."

Muhammad Ibne Kashmard wrote a letter, seeking Dua to have his son, Ahmad from his concubine forgiven. The answer came, "As for the Sagari, may Allah have that forgiven for him." The Imam (a.s.) let him know that his patronymic was Abu Sagar.

The woman who was not pregnant

57- ***Ikmaaluddin:*** It is narrated from Ali bin Muhammad bin Ishaq Ashari that he said:

I had a wife from the cousins, which I had deserted for ages. She came to me and said: "If you have divorced me, let me know." I said: "I have not divorced you," and I copulated with her on that day. She wrote to me after a year claiming that she has been impregnated

I wrote about her and about a house my son-in-law had left behind for the Gharim (a.s.). I was asking that the house should be sold to me and I should be allowed to pay its price. The answer came about the house, "You have been granted what you have asked. However, the woman and her pregnancy had not been mentioned. I wrote to the woman after that; she told me that she

had written falsely and that she had never been pregnant. And praise belongs to Allah, the Lord of the World.

Predictions

58- ***Ikmaaluddin:*** Shaykh Saduq has narrated from his father from Saad from Abu Ali Nili that he said:

Abu Ja'far came to me and took me to Abbasiyya and led me to a ruin and took out a book and read it to me. It bore the narrative of all that happened in the house. It spoke of a female, Umme Abdullah, who would clip her hairs and leave the house and would throw it in Baghdad and would sit in front of the ruler. It had other similar stories. Then he said to me, "Remember." Then he threw the book. This happened long before the incidents that ensued.

Reports of Saad bin Abdullah Ashari

Abu Ja'far Marwazi narrates from Ja'far Ibne Amr who says, I went to Askar; this was while the mother of Abu Muhammad was alive. I was with a group of men. When we reached Askar, my friends wrote a letter, seeking permission for a visit to the inside, recounting the name of each man. I said to them, "Do not write my name and my lineage. I am not seeking permission." They left out my name. The permission came, "All of you enter and the one who did not seek permission."

Abul Hasan Ja'far Ibne Ahmad said: Ibrahim Ibne Muhammad Ibne Faraj Rakhji wrote about a number of things and about a newborn baby and requested a name for him. The answer came to him about the things he had asked, but there was no mention about the baby. The fact was that the baby died. All praise belongs to Allah, the Lord of the World. There had been a discussion amongst some men of our congregation. A letter came to one of them, explaining what had taken place in the gathering.

Asimi told me that a man was thinking about someone who would deliver the religious dues he owed to the Gharim (a.s.) and became much ill at ease for this. He heard a caller call, "Deliver what you have to Hajiz." Abu Muhammad Sarwi went to Samarrah carrying the money. A message came to him without his own initiation, saying, "There is no doubt in us, nor in the one sitting in our place. Return what you have to Hajiz." Abu Ja'far told me, We sent some religious dues with a very reliable brother of ours to the Askar.

This brother left for his destination and inserted a letter without telling us about the things he was carrying from us. His letter was returned to him without any answer.

Saad Ibne Abdullah says, Abu Abdullah Husain Ibne Ismail Kindi said: "Abu Tahir Bilali said to me, 'The letter that came to me from Imam Hasan Askari (a.s.) and later on after his demise they sent it as a trust, is at your house." I said to him, "I like that you write for me the words of the letter." Abu Abdullah told Abu Tahir what I had said and he said to him, "Bring him to me, so he may narrate this from me without any narrator between us.

A letter came to me from Imam Hasan Askari (a.s.) two years before his demise, foretelling me about the successor after him. Then another letter came to me from him three days before his demise, informing me of the same. So may Allah curse whoever denies the bosom friends of God their rights and leads the people to their challengers and may praises be for Allah."

The author says: Kulaini has narrated this epistle in *Al-Kafi* from Abu Tahir Bilali.

59- ***Ikmaaluddin:*** Ali Ibne Muhammad Saymoori wrote and requested for a burial shroud. The answer came that he will need that in the year two hundred and eighty or two hundred and eighty one. The man died in the year prophesied by the holy Imam and he sent him the burial shroud two months before his death.

Muhammad Ibne Ali Aswad

60- ***Ikmaaluddin:*** Muhammad Ibne Ali Aswad said:

A woman gave me a garment in one of the years and asked me to take it to Amari. I took that with many other garments and when I reached Baghdad, he ordered me to submit all of them to Muhammad Ibne Abbas Qummi. I gave all of them to him except for the garment of the woman.

Amari sent for me and said: "The woman's garment, give it to him." I remembered that a woman had given me a garment; I looked for it but did not find it. He said: "Do not grieve, for you will find it." Then I found it. This was while Amari did not have a list of the things I was carrying.

Shaykh Saduq Muhammad bin Babawayh

61- ***Ikmaaluddin:*** Muhammad Ibne Ali Aswad said:

Ali Ibne Husain Ibne Musa Ibne Babawayh (a.s.) asked me after the death of Muhammad Ibne Uthman Amari to ask Abul Qasim Ibne Ruh to ask our Master the Master of the Age (a.s.) to pray that Allah gives him a son. I asked him that and he delivered the request. Then he informed me after three days that the Imam has prayed for Ali Ibne Husain and that he will sire a blessed son that Allah will benefit him through this son and then there will be other sons after him.

Abu Ja'far Muhammad Ibne Ali Aswad says, I requested him for myself to pray that may Allah give me a son. He did not give me a reply and said: "This cannot happen." Ali Ibne Husain had his son Muhammad that year and after him other sons and no son was born for me.

Saduq (a.s.) says, Abu Ja'far Muhammad Ibne Ali Aswad would often say to me when he saw me coming to the sessions of our Shaykh Muhammad Ibne Hasan Ibne Ahmad Ibne Walid (a.s.) and my love for books of knowledge and learning, "It is not surprising that you are fond of knowledge, since you are born through the Dua of the Imam (a.s.)."

Abu Abdullah Ibne Babawayh says, I started teaching when I was less than twenty years of age. Many a time, Abu Ja'far Muhammad Ibne Ali Aswad would attend my sessions and when he would see my promptness in answering questions regarding the codes of practice (fiqh), he would be much astonished by my young age and then he would say, "It is not surprising, you were born through the Dua of the Imam (a.s.)."

The Lady of Aba

62- ***Ikmaaluddin:*** Muhammad Ibne Ali Ibne Matil said:

There was a woman called Zainab from the people of Aba. She was married to Muhammad Ibne Abdil Abi. She had three hundred dinars.

She came to my uncle, Ja'far Ibne Muhammad Ibne Matil and said: "I want you to give this money from me to Abul Qasim Ibne Ruh." My uncle sent me with her to translate for her. When I came to Abul Qasim (a.s.), he addressed her with an eloquent tongue and said: "Zainab, chuna, chuwaida,

kuwaida, chun aiqanah." It meant, "Zainab, how are you and how did you stay and what is the news of your children?" She did not need my translation. She gave the money and came back.

Ja'far Ibne Muhammad Ibne Matil

63- ***Ikmaaluddin:*** Muhammad Ibne Ali Matil said: My uncle Ja'far Ibne Muhammad Ibne Matil said:

Abu Ja'far Muhammad Ibne Uthman Samman, known as Amari, called me and gave me small embroidered garments and a sac of dirhams and said: "You need to go by yourself to Wasit at this time and give what I gave you to the first man who meets you after you climb over your courser to the waterway in Wasit."

A tremendous shock overwhelmed me and I said to myself, "A man of my stature is sent for something like this and is assigned to carry these insignificant items." I went to Wasit, dismounted from the courser, and the first man who encountered me, I asked him about Hasan Ibne Muhammad Ibne Qatat, the pharmacist and the representative of the endowment in Wasit. He said: "I am him. And who are you?" I said: "I am Ja'far Ibne Muhammad Ibne Matil." He recognized me through my name and gave me greetings. I gave him greetings and we hugged each other.

I said to him, "Abu Ja'far Amari sends you his greetings and he gave me these little garments and this sac to give them to you." He said: "Praise belongs to Allah. Muhammad Ibne Abdullah Amari has just died and I had come out to procure a burial shroud for him." He opened the garments and there was all he needed, a Yemeni cloak, shrouds, and camphor. There was money in the sac for the porters and the diggers. We attended the procession of his burial and then I returned.

Abul Hasan Aqiqi

64- ***Ikmaaluddin:*** Abu Muhammad Hasan Ibne Muhammad Ibne Yahya Alawi, the nephew of Tahir, told us in Baghdad on the side of the cotton market in a house that:

Abul Hasan Ali Ibne Ahmad Ibne Ali Aqiqi came to Baghdad in the year two hundred and ninety eight and went to Ali Ibne Isa Jarrah, who was at that time the minister, to seek help about something he had lost. He asked the minister for help.

But he said to him, "Your family is extensive in this land. Even if we go to them, they will give us everything we ask for." This took very long or he gave this answer. So, Aqiqi said to him, "I will ask someone who can fulfill my need." Ali Ibne Isa asked, "And who is that?" He said: "Allah,. the Exalted." Saying this, he left angrily. He said: I went out as I was saying, "To God is the call of help from every calamity and in Him is relief from every tragedy."

As I went away, a messenger from Husain Ibne Ruh came to me and I confided in him my misgivings. The messenger went and brought this to the attention of Husain Ibne Ruh. The messenger came to me with a hundred dirhams, whole in number and weight, and a scarf and some scents for the deceased and some burial shrouds. He said: "Your master is extending his greetings to you and is saying, 'When a grief or hard event challenges you, touch this scarf against your face, for this is the scarf of your master. And take these dirhams and these scents and these burial shrouds. Your need will be fulfilled in this night of yours.

When you reach Egypt, Muhammad Ibne Ismail will be dead ten days before your arrival and then you will die after him. So, this will be your burial shroud and this will be your scent and this will be your gear." I took the items and put the event into my memory. The messenger left.

When I was at the Mashail at my door. The door was knocked. I asked my page, "Look, what is it?" He said: "It is alright. It is the page of Hamid Ibne Muhammad Katib, the cousin of the minister." He brought him to me. He said: "The minister wants to see you. My master Hamid is asking you to ride to him." I rode and passed by the streets gates and reached the street of the weight-makers.

I saw that Hamid was sitting there and waiting for me. When he saw me, he held my hand and we rode to the minister. The minister said: "O Shaykh, Allah has fulfilled your need." He apologized to me and gave me letters that were written and sealed and he had made them ready for me. I took the letters and left.

Abu Muhammad Hasan Ibne Muhammad says, Abul Hasan Ali Ibne Ahmad Aqiqi narrated this to us in Nasibayn and said to me, "These scents have not come but for my aunt." He did not mention her name. I really wished the scents for myself. Husain Ibne Ruh had told me, "I have the lost commodity." He had written to me about what I wanted.

So, I went to him and kissed his forehead and his eyes and said: "O my master, show me the burial shrouds and the scents and the dirhams." He took out the shrouds for me. There was a cloak in them which was embroidered and was weaved at Yemen, three garments from Khurasan, and a turban. The scents were in a sack. He took out the dirhams. I counted them. They were one hundred. I said: "O my master, give me one dirham from them, I will make a ring out of it." He said: "How can that be? Take anything else from me you want?"

I begged and entreated that I wanted a dirham from those dirhams. I kissed his head and his eyes. He gave me a dirham, which I fastened in my handkerchief and then put it in my sleeve. When I went to the inn, I opened the long sack which I had and put the handkerchief, in which the dirham was tied, in the long sack. I put my books and notebooks over it. I stayed some days and then came back to get the dirham. The sack was tied as it had been, but nothing was in it.

Different thoughts were ravaging through my head. I went to the door of Aqiqi and said to his page Khair, "I want to see the Shaykh." He took me inside. Aqiqi said: "What is happening?" I said: "My master, the dirham which you gave me, I did not put it in my sack." He called for his sack and took out the dirhams and counted them: they were one hundred by number and weight. There was no one with me who I would suspect of wrongdoing. I asked him to give it back to me. He turned me down.

And then he went to Egypt and took his lost commodity. Muhammad Ibne Ismail had died ten days before him and then he died and was shrouded in the burial shrouds he was given. May Allah have mercy on him.

Muhammad Ibne Shadhan

65- ***Ikmaaluddin:*** It is narrated from Attar from his father from Muhammad Ibne Shadhan Ibne Naeem that he said:

Four hundred and eighty dirhams were given to me as religious dues. I added another twenty from myself and sent them to Abul Husain Asadi (a.s.) and did not tell him about the twenty from my own. The answer came, "The five hundred dirhams, of which twenty was yours, were received."

Muhammad Ibne Shadhan says: After that I sent some money and did not specify who the senders were. The receipt that came was specifying the name of each individual and the amount he had sent.

Abul Abbas Kufi says, A certain man took some money to deliver to the Imam. He desired to see a proof. The Master of the Age (a.s.) wrote to him, "If you should desire guidance, you will be guided, and if you seek, you will find. Your master is saying to you, Bring what is with you." The man says, I kept dinars out from the money that was with me. I did not weigh those six coins and passed on the rest. A letter came, "Return the six, which you took out without weighing. Their weight is six dinars and five dawaniq and one and a half grain." I weighed the dinars and they were as the Imam (a.s.) had said.

Murjia partner

66- ***Ikmaaluddin:*** Ahmad Ibne Harun narrates from Muhammad Himyari from Ishaq Ibne Hamid Katib that he said:

"There was a merchant who sold fabrics in Qom. He was a faithful man, but his partner was a Murjia. A very delicate garment once came to them. The faithful man said: 'This garment is appropriate for my master.' His partner said: 'I do not know your master, but do with the garment as you like.' When the garment reached him, the Imam (a.s.) stripped it into two halves by length. He kept one half and returned the other and said: 'I do not have any need for the Murjia's wealth.'"

67- ***Ikmaaluddin:*** Ammar Ibne Husain Ibne Ishaq Ashrusi (a.s.) narrates from Abul Abbas Ahmad Ibne Khizr Ibne Abi Salih Jahdari that he said:

"After he had been fascinated with the search and investigation into the matter of Imamate after the Eleventh Imam and had left his homeland to find out what to do, a letter came to him from the Master of the Age (a.s.). It read, 'Whoever searches, he seeks; and whoever seeks, he leads on; and whoever leads on, he destroys; and whoever destroys, he worships a deity other than Allah.' At that, he gave up the search and returned."

Muhammad Ibne Hasan Sairafi

68- ***Ikmaaluddin:*** Muhammad Ibne Ahmad Ibne Ruh Ibne Abdullah Ibne Mansur Ibne Yunus Ibne Ruh, the last the companion of our master the Master of the Age (a.s.) said:

"I heard Muhammad Ibne Hasan Sairafi, who lived in the land of Balkh say, I desired to go to Hajj and had a some religious dues, some of which

were gold and some were silver. I melted the gold and the silver and rendered them into pieces.

These assets had been entrusted to me that I will deliver them to Shaykh Abul Qasim Husain Ibne Ruh. When I reached Sarakhs, I erected my tent on a sandy spot and began separating the pieces of gold and silver. One of these pieces fell from me and went into the sand and I did not notice. When I reached Hamadan, I went over the gold and silver once again as a precaution to guard them, and found out that one piece, which weighted one hundred and three metical, or he said: ninety three metical, was missing.

I replaced that piece with another precious piece of the same weight from my own assets and put it with the other pieces of gold and silver. When I reached Baghdad, I went to Shaykh Abul Qasim Husain Ibne Ruh and gave him all of the gold and silver I was carrying. He stretched his hand and pulled out the piece I had included from my own assets, from amongst all the pieces, and threw it to me and said: "This piece is not ours.

Our piece is the one you lost at Sarakhs, where you erected your tent over the sands. Return to that place and disembark where you had disembarked and search for the piece there beneath the sands. You will find it there and when you will come back here, you will not see me."

I went back to Sarakhs and disembarked where I had stayed and found the piece of gold. I went back to my lands and when the next time I went for Hajj, I took the piece and went to Baghdad, and found out that Shaykh Abul Qasim Ibne Ruh had passed away. I met Abul Hasan Saymoori and gave the piece to him."

Abu Ali Baghdadi

69- ***Ikmaaluddin:*** Husain Ibne Ali Ibne Muhammad Qummi, known as Abu Ali Baghdadi narrated:

"When I was in Bukhara, the man known as Ibne Jawshir handed me ten pieces of gold and asked me to give them to Shaykh Abul Qasim Husain Ibne Ruh in Baghdad. I carried them with me and when I reached Amawaih, I lost one of the pieces. I did not realize this until I reached Baghdad. I took out all of the gold for delivery, but I noticed one was missing. So I bought another piece of the equal weight in its place and put it with the other nine pieces.

Then I went to Shaykh Abul Qasim Ibne Ruh and put the pieces in front of him. He said: 'Take it. That piece which you bought is yours,' pointing to the piece. 'The piece which you lost has already reached us, and here it is.' Then he pulled out the piece which I had lost at Amawaih. I looked at it and recognized it."

A Shia Lady

Husain Ibne Ali Ibne Muhammad Qummi, known as Abu Ali Baghdadi, said: I saw that year in Baghdad a woman who was asking me about the representative of our Master (a.s.) who he was. One of the Qummis told her that he is Abul Qasim Husain Ibne Ruh and he led her to me.

She came to him when I was there and said: "O Shaykh, what do I have with me?" He said: "Whatever you have with you, throw it at the Tigris river and then come back to me, so I may inform you." The woman went and carried what was with her and threw it at the Tigris and then returned.

Abul Qasim said to a bondmaid of his, "Bring me the case." Then he said to the woman, "This is the case that was with you and you threw it into the Tigris. Should I tell you what is in it or you are going to tell me?" "You tell me," said the woman. He said: "There is a pair of gold bracelet in this case and a big ring that is studded with jewels, and two small rings studded with jewels and two rings, one of them turquoise and the other agate."

It was as he had said and he had not left out anything. Then he opened the case and showed me its contents. The woman also looked at it. She exclaimed, "This is the very case I carried and threw into the Tigris." I and the woman fainted out of happiness of seeing this miraculous proof of the truth of guidance.

Shaykh Saduq says: After he narrated this hadith to me, Husain said: "I bear witness by Allah, the High, that this hadith is as I told you, neither I added anything to it, nor did I omit anything from it." He took solemn oaths by the Twelve Imams, peace be with them all, that he spoke the truth and did not add or omit.

A Youth from Bani Abbas

70- ***Ikmaaluddin:*** Muhammad Ibne Isa Ibne Ahmad Zurji said:

"I saw at Samarrah a young man in the Masjid known as Zubaida. He mentioned that he was a Hashemite from the progeny of Musa Ibne Isa.

When he was talking to me, he called out a slave girl and said either, 'O Ghazzal' or 'O Zulal'. Suddenly an aged slave girl came. He said to her: Slave girl, speak to your master of the narrative of the applicator and baby. She said: We had a child who was sick. My mistress asked me to go to the house of Hasan Ibne Ali (a.s.) and ask lady Hakima to give us something to bless our child with health.

I went to lady Hakima and asked her that. Lady Hakima said: Bring me the applicator by which the baby, who was born yesterday, has been applied kohl. Meaning the son of Hasan Ibne Ali. The servant brought the applicator and she gave it to me and I brought it to my mistress. She applied kohl to our child and he was healed and he lived. We used to seek cure through that applicator and then we lost it."

21

Chapter Twenty-one: The Emissaries who communicated between the Shia and the Qaim during the minor occultation

قَدْ رُوِيَ فِي بَعْضِ الْأَخْبَارِ أَنَّهُمْ قَالُوا خُدَّامُنَا وَ قُوَّامُنَا شِرَارُ خَلْقِ اللَّهِ وَ هَذَا لَيْسَ عَلَى عُمُومِهِ وَ إِنَّمَا قَالُوا لِأَنَّ فِيهِمْ مَنْ غَيَّرَ وَ بَدَّلَ وَ خَانَ عَلَى مَا سَنَذْكُرُهُ

1- ***Ghaibat Tusi:*** Shaykh Tusi has recorded in certain narrations that they have said:

"Our servants and our caretakers are the most evil of Allah's creation." This statement is not meant to be general and all inclusive. They have said so because these individuals included non-Shia and traitors, as we shall mention.

Muhammad Ibne Abdullah Ibne Ja'far Himyari narrates on the authority of his father from Muhammad Ibne Salih Hamadani, saying, I wrote to the Master of the Age (a.s.) that my family was abusing me and were rebuking me with the tradition that has been narrated from your forefathers, peace be with them, "Our servants and our caretakers are the most evil of Allah's creation."

The holy Imam wrote back, "Do you not read what Allah, the High, has said:

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً

"And We made between them and the towns which We had blessed (other) towns to be easily seen..." (Surah Saba 34:18)

Saduq in *Ikmaaluddin* has narrated this report from the same chain of narrators and then he says: Abdullah Ibne Ja'far said: Ali Ibne Muhammad Kulaini narrated this hadith on the authority of Muhammad Ibne Salih from the Master of the Age (a.s.).

(1) Abu Amr Uthman bin Saeed Amri

The author says: Then Shaykh Tusi mentions some of the companions of the Imams, Divine bliss be for them, who have been praised. And then he says, Of the emissaries in the time of the minor occultation, who have been extolled, their first one is the person appointed by Abul Hasan Ali Ibne Muhammad Askari and his son Abu Muhammad Hasan Ibne Ali Ibne Muhammad, peace be with them all. He was the reliable scholar Abu Amr Uthman Ibne Saeed Amari and was from the tribe of Asad. He has been called Amari on the virtue of the narration of Abu Nasr Hibatullah Ibne Muhammad Ibne Ahmad Katib Ibne binte Abi Ja'far Amari saying, He was from the Asad, and is known by his grandfather's name and therefore, it is said Amari.

A group of the Shia has said: Abu Muhammad Hasan Ibne Ali (a.s.) said: "The names Ibne Uthman and Abu Amr shall not gather in one man," and ordered him to break his patronymic, so he was called Amari. He is also called Askari, because he was from the Askar of Samarrah. He is also called Samman, because he used to trade in grease in order to conceal his task.

When the Shia carried their religious dues to Imam Hasan Askari (a.s.), they would send it to Abu Amr, which he would place in containers that were used for grease and carry them to Imam Hasan Askari (a.s.) because of Taqayyah and fear.

A group of scholars narrated to me from Abu Muhammad Harun Ibne Musa from Abu Ali Muhammad Ibne Himam Iskafi, who said Ahmad Ibne Ishaq Ibne Saad Qummi narrated to us, saying, I entered on a certain day upon Abul Hasan Ali Ibne Muhammad, peace be with him (a.s.). I said: "O my master, many a time, I go away and then come to your vicinity, yet I am still not able to find access to you every time I come nearby. So whose word should we accept and whose order should we obey?"

The Imam (a.s.) said: "This is Abu Amr. He is trustworthy and honest. He is the trustworthy man of the past and my man of trust in my lifetime and after my death. Whatever he says to you, he says it from us; whatever he delivers to you, he does so from me."

Abu Muhammad Harun said: Abu Ali said: Abul Abbas Himyari said: We would often discuss this narration and extol the eminence of Abu Amr.

A group of scholars narrated to us from Abu Muhammad Harun from Muhammad Ibne Himam from Abdullah Ibne Ja'far, saying, On a certain year after the demise of Imam Hasan Askari (a.s.), we performed Hajj. I went to Ahmad Ibne Ishaq at Medina and saw Abu Amr with him. I said: "This Shaykh," pointing to Ahmad Ibne Ishaq, "and he is a trustworthy and admirable man before us, has narrated to us," such and such. I narrated to him all of the narrative, which we have mentioned above on the account of the eminent position of Abu Amr. I said: "You are now someone whose word and truthfulness is not dubitable. I beseech you for the sake of Allah and the sake of the two Imams who have declared you trustworthy, have you seen the son of Abu Muhammad who is the Master of the Age?"

He wept and then said: "You cannot inform anyone with this regard so long as I am alive." I said: "Sure so." He said: "I have verily seen him and his neck is like this." He wanted to say that he has the most beautiful and wholesome of the necks. I asked, "And the name?" He said: "You have been all forbidden from that."

Abul Abbas Ahmad Ibne Ali Ibne Nuh Abul Abbas Sairafi narrates through the chain of narration from Muhammad Ibne Ismail Hasin and Ali Ibne Abdullah Hasin, that the two men said: We entered upon Abu Muhammad Hasan (a.s.) at Samarrah. There were a group of his devotees and his Shia in his presence when Badr, his servant, entered and said: "O my master, there is a nation, streaked in dust and with uncombed hair, at the gate." The Imam said: "They are a group of our Shia from Yemen."

The narration is long. The two narrators say, Hasan (a.s.) said to Badr, "Go and bring Uthman Ibne Saeed Amari to us." It was not long that Uthman entered. Our master Imam Hasan Askari (a.s.) said to him, "O Uthman go, for you are the representative and the reliable and entrusted man with respect to God's money. Take from these Yemeni gentlemen the religious dues they have brought." Then the two narrators continue their narrative until they say:

Then we all said: "O our Master, by Allah, Uthman is of the best of your Shia. You increased our knowledge with respect to his position in your service and that he is your representative and your reliable man in God's money."

He said: "Yes, and bear witness for me that Uthman Ibne Saeed Amari is my representative and that his son Muhammad is the representative of my son, your Mahdi."

It is mentioned in *Ghaibat* of Shaykh Tusi that Abu Nasr, who is the great grandson of Amari's daughter, narrates through his chain of narration that when Hasan Ibne Ali (a.s.) passed away, Uthman Ibne Saeed attended his burial bath and served in all of his rituals of shrouding, scenting, and burial. He was ordered to be the caretaker in the superficies, and superficies cannot be rejected but through the rejection of the reality of things because of their appearances.

The letters of the Master of the Affair (a.s.) to his Shia and the intimate devotees of his father, Imam Hasan Askari (a.s.), containing orders and prohibitions and answers to their queries when they needed to pose questions, would come through Uthman Ibne Saeed and his son Abu Ja'far Muhammad Ibne Uthman. These letters were in the same handwriting that used to come in the lifetime of Hasan (a.s.). The Shia continued to recognize him as a righteous man until Uthman Ibne Saeed died and his son Abu Ja'far gave him the burial bath and took over the task.

Then onwards, all undertakings were accomplished through Abu Ja'far and the Shia remained unanimous on his uprightness and trustworthiness and honesty due to the narration recorded during his father's lifetime that enunciated his honesty and uprightness and commanded the Shia to refer to him in the lifetime of Hasan (a.s.) as well as after his death.

Ahmad Ibne Ali Ibne Nuh Abul Abbas Sairafi narrates on the authority of a number of named narrators in a long well-known narration, in which they all say, We gathered before Abu Muhammad Hasan Ibne Ali (a.s.) to ask him about the Hujjah after him. There were forty men in the gathering.

Uthman Ibne Saeed Ibne Amr Amari rose and said: "O son of the Messenger of Allah, I want to ask you about a great subject which you know better than me." "Sit down, O Uthman," he told him. Uthman rose to leave. The Imam said: "No one leaves." None of us left. It was an hour that the Imam called Uthman. Uthman who rose on his feet. The Imam said: "Shall I

inform you why you have come?" They said: "Yes, O son of the Messenger of Allah." He said: "You have come to ask me about the Hujjah after me." They said: "Yes."

Suddenly, there came a boy, as he were a piece of the moon and more similar to Imam Hasan Askari (a.s.) than all the people. The Imam said: 'This is your Imam after me and my caliph over you. Obey him and do not disperse after me, lest you will perish in your religions. Behold, you will not see him after this day of yours until ages pass. So, accept from Uthman what he says and obey his order and accept his word, because he is the caliph of your Imam and the affairs are in his hands."

Abu Nasr Hibtullah Ibne Muhammad bin Ahmad says in a narration, The tomb of Uthman Ibne Saeed is on the western side of Baghdad in the street of the turf. It is in the beginning of the famous place in the gate known as the gate of Hubla, in the gate of the Mosque on the right side. The tomb is in the very Qibla of the mosque.

Shaykh Tusi has said: I saw his tomb in the said spot. A wall had been erected at its face at which the mosque's mihrab stood. On its side is a gate that goes to the tomb in a dark and small room. We used to enter that room and visit him every month. Such was my practice from the time of my arrival at Baghdad, which was at the year four hundred and eight, until the year four hundred and thirty and something. Then the Chief Abu Mansur Muhammad Ibne Faraj tore down that wall and manifested the tomb to view and built a sepulcher over it. It is under a ceiling and anyone who desires can enter and visit it.

The neighbors seek blessing by visiting him and believe that he is a virtuous man. They often say he is the son of the woman who raised the Doyen of the Martyrs Husain (a.s.) and do not know the reality about him. This condition continues until this day of ours, which is the year four hundred and forty seven.

(2) Abu Ja'far Muhammad bin Uthman bin Saeed Amari

When Abu Amr Uthman Ibne Saeed died, his son Abu Ja'far Muhammad Ibne Uthman stood in his place, on the virtue of the clear instructions of Imam Hasan Askari (a.s.) and the instructions of his father about the time of the Qaim (a.s.).

A group of scholars narrated to me on the authority of Abul Hasan Muhammad Ibne Ahmad Ibne Dawood Qummi and Ibne Qulawayh from Saad Ibne Abdullah, saying, the Veracious Shaykh Ahmad Ibne Ishaq Ibne Saad Ashari narrated to us, and then he mentions the account which we brought earlier. A group of our scholars narrated to me from all of the eminent personages of Abul Qasim Ja'far Ibne Muhammad Ibne Qulawayh and Abu Ghalib Razi and Abu Muhammad Talakbari, who all narrate from Muhammad Ibne Yaqub Kulaini, who narrates from Muhammad Ibne Abdullah and Muhammad Ibne Yahya, who narrate from Abdullah Ibne Ja'far Himyari, saying, I and Shaykh Abu Amr were with Ahmad Ibne Ishaq Ashari Qummi. Ahmad Ibne Ishaq made a gesture to me to ask him about the successor. So, I asked him, "O Abu Amr, I want to ask you a question; however, I am not unsure about what I want to ask you, for my faith and my belief is that the earth does not remain without a Hujjah, unless it is forty days prior to Judgment Day. And when that happens, the Hujjah is raised up and the gateway of repentance is shut. And it will not benefit any soul has it not already believed and earned good in its belief. They are the wicked of God's creation and they are the ones that Judgment Day shall stand against them.

However, I desire to increase my certitude, as Ibrahim (a.s.) asked his Lord to show him how He brings the dead back to life. He said: 'Do you believe not? He said: Indeed; rather, for my heart to satisfy.

Abu Ali Ahmad Ibne Ishaq has narrated to me from Abul Hasan (a.s.). He said: I asked the Imam, 'With who should I transact and from whom should I learn and whose word should I accept?' The Imam said to him, Amari is my trustworthy man. Whatever he delivers to you, he does so from me. And whatever he says to you, he does so from me. So listen to him and obey him, for he is a trustworthy and honest man.'

Also Abu Ali narrated to me that he asked Abu Muhammad Hasan Ibne Ali the same question and the Imam said to him, Amari and his son are two trustworthy men. Whatever they deliver to you, they deliver from me; and whatever they say to you, they say from me. Listen to them and obey them, for they are two trustworthy and honest men.' These are the words of two Imams of the past about you."

Abu Amr fell into prostration and tears rolled down from his eyes and then he said: "Ask." I said to him, "Have you seen the successor of Imam Hasan Askari (a.s.)?" He said: "Yes, by Allah. And his neck is like this," and he gestured. I said to him, "I have one more question." He said: "Bring it

forth." I said: "His name?" He said: "That is forbidden to you to ask about. I am not saying this from myself, nor am I permitted to allow or disallow.

Rather, this prohibition is from the Imam himself (a.s.). The scepter's impression is that Imam Hasan Askari (a.s.) passed away and did not leave a son behind and that his bequeathals were divided and taken over by people who were not entitled to do that. He bore patience on that. There is his household, wandering about and there is no one who has the courage to recognize them or offer them something. Should the name come out, search will be on. So fear God and hold back from that."

Kulaini said: A Shaykh from our scholars, that my memory fails his name, said that Abu Amr was asked in the presence of Ahmad Ibne Ishaq the same question and he gave a similar answer. A group of our scholars narrated to us from Muhammad Ibne Ali Ibne Husain Ibne Musa Ibne Babawayh from Ahmad Ibne Harun Fami, saying, Muhammad Ibne Abdullah Ibne Ja'far Himyari narrated to us from his father Abdullah Ibne Ja'far, saying, A holy letter came out to Shaykh Abu Ja'far Muhammad Ibne Uthman Ibne Saeed Amari, may Allah sanctify his soul, consoling him for his father (a.s.). One section of the letter read:

"We belong to Allah and to Him do we return, submit to His command and are pleased with His destiny. Your father lived fortuitously and died praiseworthy. May Allah have mercy on him and take him to the company of his Imams and his masters, peace be with them. He was always dedicated to their cause and diligent in what would take him near Allah, the Exalted, and the Imams. May Allah beautify his visage and forgive him his shortcomings."

Another segment of the letter reads: "May Allah increase upon you the reward and may He adorn for you the grieving. This tragedy has struck you and has struck us. His separation has left you in fright and has left us in fright. May Allah please him in his eternal abode. Of the best of his fortuitousness was that Allah gave him a son like you, to stay behind him and take his place and perform his task and seek mercy for him.

I say, All praise belongs to Allah, for breaths are sacred at your place and at what Allah has given you and placed before you. May Allah help you and strengthen you and empower you and grant you success. May He be your Guardian and Protector and Shepherd."

2- ***Ghaibat Tusi:*** A group of our scholars narrated to me from Harun Ibne Musa from Muhammad Ibne Himam, saying:

Abdullah Ibne Ja'far Himyari said to me, When Abu Amr (a.s.) passed away, letters continued to come to us with the same handwriting through which we used to receive letters on the virtue of Abu Ja'far (a.s.) taking his father's place.

On the authority of the same chain of narration from Muhammad Ibne Himam, who says, Muhammad Ibne Hemawayh Ibne Abdul Aziz Razi recounted to me in the year two hundred and eighty that Muhammad Ibne Ibrahim Ibne Mahziyar Ahwazi recounted that a letter came to him after the demise of Abu Amr that stated, "And his son, may Allah protect him, has always been our man of trust during the lifetime of his father (a.s.). He is to us like his father and in his place. He orders to our command and according to our command he acts. May Allah cherish him. Pay heed to his word. And let this assertion of ours be known."

A group narrated to us from Abul Qasim Ja'far Ibne Muhammad Ibne Qulawayh and Abu Ghalib Razi and Abu Muhammad Talakbari, all of whom narrate from Muhammad Ibne Yaqub on the authority of Ishaq Ibne Yaqub, who says, I asked Muhammad Ibne Uthman Amari to deliver a letter of mine, in which I had asked about some queries that had baffled me.

The answer with the hand writing of our Master the Patron of the House came that stated, "As for Muhammad Ibne Uthman Amari, may Allah be pleased with him and his father before him: he has my full trust and his letter is my letter.

3- ***Ghaibat Tusi:*** It is narrated from Abul Abbas that: Hibatullah Ibne Muhammad Ibne binte Umme Kulthum binte Abi Ja'far Amari narrated to me from his teachers, who said:

The Shia always believed in the uprightness of Uthman Ibne Saeed. His son Abu Ja'far Muhammad Ibne Uthman performed his burial bath and took the charge and assumed leadership. The Shia were all unanimous on his uprightness and trustworthiness and honesty, due to the explicit narrations pronouncing his honesty and uprightness and commanding the people to refer to him in the lifetime of Hasan (a.s.) and after his death in the lifetime of his father Uthman Ibne Saeed.

The Shia did not dispute his uprightness nor did they doubt his honesty. The letters came out through him to the Shia in their important matters during his life. They were in the same handwriting as they were in the lifetime of his father, Uthman. The Shia did not know anyone else but him in this position.

Nor did they turn to anyone else but him. Many signs and miracles of the Imam, which appeared through him, have been narrated. He spoke of the events to the Shia that increased their faith in this regard and they are well-known before the Shia. We will bring a fragment of them and will not prolong the discourse through their repetition, because this much is sufficient for the fair-minded investigator.

Ibne Nuh says: Abu Nasr Hibatullah Ibne binte Kulthum binte Abi Ja'far Amari said to me, Abu Ja'far Muhammad Ibne Uthman Amari had a number of books. He had written them on the subject of fiqh on the basis of his learning from Abu Muhammad Hasan (a.s.) and the Patron (a.s.) and from his father Uthman Ibne Saeed, who had procured his knowledge from Abu Muhammad and from Ali Ibne Muhammad, peace be with them. They included books titled as The Books of Drinks. Kabira the mother of Kulthum the daughter of Abu Ja'far (a.s.) mentioned that the books reached Abul Qasim Husain Ibne Ruh at the time of the final will to him and they remained in his possession. Abu Nasr says, I suspect she said that they reached afterwards to Abul Hasan Saymoori.

Abu Ja'far Ibne Babawayh says, Muhammad Ibne Uthman Amari narrated that by Allah, the Master of this Affair attends the Hajj every year and sees the people and knows them and they see him but do not recognize him.

A number of scholars narrated to me on the authority of the named narrators from Abdullah Ibne Ja'far Himyari that he said: I asked Muhammad Ibne Uthman (a.s.) "Have you seen the Master of this Affair?" "Yes," he said: "and my last covenant with him was at the Sacred House of God as he was saying, O Allah, fulfill to me what You promised to me." He said: "I saw him, Divine bliss be for him, clinging to the curtains of the Kaaba in Mustajar as he was saying, O Allah, avenge Your enemies through me."

Through the same chain of narration from the father of Muhammad Ibne Ali, who said: Ali Ibne Sulaiman al Razi recounted to us on the authority of Ali Ibne Sadaqah Qummi, who said: A letter came to Muhammad Ibne Uthman Amari without any inquiry from him, and commanded him to inform the people who were inquiring about the name of the Imam to either be silent and attain Paradise or either talk and be condemned to the Fire. For if they discern the name, they will spread it, and if they discover the place, they will lead others to it.

Ibne Nuh narrates from Abu Nasr Hibtullah Ibne Muhammad, who narrates from Abu Ali Ibne Abi Jayyed Qummi, who narrates from Abul Hasan Ali Ibne Ahmad Dallal Qummi, who said: I came to Abu Ja'far Muhammad Ibne Uthman (a.s.) on a certain day to offer him my greetings.

He was there and in front of him was a square frame of oak and an inscriber who was inscribing on it and writing verses of Quran and the names of the Holy Imams on its sides. I asked him, "What is this tablet for, my master?"

He said: "This is for my grave; it will be in it." He said either, "I will be placed over it" or, "I will be raised over it." Then he said: "I am done with it, and every day, I descend into it and recite a part of Quran and come back."

Abu Ali Ibne Abi Jayyed Qummi says, I also think he said: Abu Ja'far Ibne Uthman (a.s.) took my hand and showed his tomb to me. He told me that on such and such day of the such and such month of the such and such year, "I will go towards Allah, the Exalted, and will be buried here, and this frame of oak will be with me."

When I came out from his place, all of his providential sayings came true. I was constantly watching his state. It was not long that he became ill and then he died on the very day of the month and the year he had confided in me; and he was buried there.

Abu Nasr Hibatullah says, I heard this narration from someone other than Abu Ali. Also Umme Kulthum binte Abi Ja'far and another group of scholars from Abu Ja'far Muhammad Ibne Ali Ibne Husain (a.s.) narrated to me on the authority of Muhammad Ibne Ali Ibne Aswad Qummi that Abu Ja'far Amari dug a tomb for himself and leveled it with a tablet. I inquired about it. He mentioned some reasons to the people. Then I asked him about it. He said: "I have been ordered to gather my affairs." He died two months after that. May Allah be pleased with him and may He please him.

4- ***Ghaibat Tusi:*** It is narrated from Abu Nasr Hibatullah that:

I found in the handwriting of Abu Ghalib Razi (a.s.) that Abu Ja'far Muhammad Ibne Uthman Amari died at the end of Jamadiul Awwal of the year three hundred and five.

Abu Nasr Hibatullah Ibne Muhammad Ibne Ahmad has mentioned that Abu Ja'far Amari died in the year three hundred and four and that he

undertook this duty for about fifty years. People would carry their religious dues to him and letters to them would come with the same handwriting that they came during the lifetime of Hasan (a.s.) addressing their important and vital issues of religious as well as worldly life and responding their queries with astonishing answers. May Allah please him and He be pleased with him.

Abu Nasr Ibne Hibatullah says: Abu Ja'far Muhammad Ibne Uthman's grave is near that of his mother in the street of gate of Kufa in the place where his houses and quarters were, which is now in the middle of the desert. May Allah sanctify his soul.

(3) Abul Qasim Husain Ibne Ruh Naubakhti

Shaykh Tusi has mentioned in *Ghaibat* that Husain Ibne Ibrahim Qummi narrates through the named chain of narration on the authority of Abu Abdullah Ja'far Ibne Muhammad Madayani, known as Ibne Qazda in Baghdad, who said: It was my conduct that when I carried religious dues that were in my hands to Shaykh Abu Ja'far Muhammad Ibne Uthman Amari to say to him something no one else said its like to him, This money, the amount of which is such and such, belongs to the Imam (a.s.). He would say, "Yes. Leave it." I would return and say to him, "Say to me it belongs to the Imam." And he would say, "Yes, it belongs to the Imam (a.s.)." And then he would take it.

The last time I saw him, I went to him with four hundred dinars. I talked to him as my custom was. He said to me, "Take it to Husain Ibne Ruh."

I paused and said: "You will take it from me like every time." He turned me down like a stranger to my words and said: "Go, may Allah keep you well, and give them to Husain Ibne Ruh." As I saw anger on his face, I moved and climbed over my courser. I had gone some ways that I had doubts, so I returned and knocked on the door.

The servant came to me and asked, "Who are you?" I said my name. He went inside and sought permission for my entry and came back, turning me down. I said to him, "Go and ask for permission for me. I must see him." He went inside and told him about my return. He had gone to the women's quarters. He came out and sat over a bunk, while his feet were on the ground. He was wearing two slippers, half of beauty of which were due to good looks of his feet.

He said to me, "What prompted you to come back? And why did you not do what I told you to do?" I said: "I did not dare do what you asked me to do." He called on me as he was angry, "Go, may Allah keep you well, for I have raised Abul Qasim Husain Ibne Ruh to my position and have assigned him my chair." I asked, "By the order of the Imam?" He said: "Go, may Allah keep you well. It is as I told you." I did not have any option but to leave. I went to Abul Qasim Ibne Ruh. He was in a narrow house. I related to him what had happened. He was pleased and thanked Allah, the Exalted. I gave him the dinars. I kept submitting all of my religious dues to him after that.

On the authority of Ja'far Ibne Ahmad Ibne Matil Qummi, Muhammad Ibne Uthman Abu Ja'far Amari had about ten people in Baghdad who were his deputies. Abul Qasim Ibne Ruh was one of them.

All of them were closer to him than Abul Qasim Ibne Ruh so much so that when he needed something or had a task, he would have it fulfilled through someone else, because Ibne Ruh did not have that kind of proximity to him. When Abu Ja'far (a.s.) was to pass away, the choice was his and he had the authority to make his final will.

Our Shaykhs were saying, We did not have any doubt that if something should happen to Abu Ja'far, no one will take his place but Ja'far Ibne Ahmad Ibne Matil or his father, for he was Abu Ja'far's confidant and was at his house mostly. It was known that towards the end of his life, Abu Ja'far did not eat any food that was not prepared at the house of Ja'far Ibne Ahmad Ibne Matil and his father, due to an incident that had occurred. His food was at the house of Ja'far and his father.

Our scholars did not doubt that if something happened, the position will be handed to him. When he passed away and Abul Qasim was selected, they submitted to him and did not reject him. They were all with him and at his service just as they were with Abu Ja'far (a.s.). Ja'far Ibne Ahmad Ibne Matil continued to serve Abul Qasim as his deputy until his death as he served Abu Ja'far Amari. Anyone who would question Abul Qasim questions Abu Ja'far and questions the Hujjah (a.s.).

A group of scholars narrated to us from Abu Ja'far Muhammad Ibne Ali Ibne Husain Ibne Babawayh, saying Abu Ja'far Muhammad Ibne Ali Aswad said: I used to carry religious dues procured as waqf to Abu Ja'far Muhammad Ibne Uthman Amari, which he would take from me. One day, I took some money to him. It was during his last days, two or three years prior to his demise. He ordered me to give them to Abul Qasim Ruh (a.s.).

I always asked Abul Qasim for receipts, so he complained to Abu Ja'far (a.s.) about it, and he ordered me, "Do not insist on receipts and everything that reaches Abul Qasim is as it reaches me." After that, I used to take the dues to him and would not ask for receipts.

5- ***Ghaibat Tusi:*** It is narrated through the same chain of narrators from Muhammad bin Ali bin Husain from Ali bin Muhammad bin Matil from his uncle, Ja'far Ibne Ahmad Ibne Matil that he said:

When death approached Abu Ja'far Muhammad Ibne Uthman Amari, I was sitting near his head and was asking him questions and talking to him. Abul Qasim Ibne Ruh was near his feet. He turned to me and then said: "I have been ordered to confide my final will to Abul Qasim Husain Ibne Ruh." I rose from his overhead and took Abul Qasim's hand and sat him on my seat and sat myself at his feet.

6- ***Ghaibat Tusi:*** It is narrated from Ibne Nuh that:

Abu Abdullah Husain Ibne Ali Ibne Babawayh came to us in Basra in the month of Rabiul Awwal of the year three hundred and seventy eight. He said: I heard the Alawi lady of Saffar and Husain Ibne Ahmad Ibne Idris mentioning the following narrative that they were present at Baghdad at that year and witnessed that.

Also a group narrated to us on the authority of Abu Muhammad Harun Ibne Musa, saying, Narrated to me Abu Ali Muhammad Ibne Humam (a.s.) that Abu Ja'far Muhammad Ibne Uthman Amari, may Allah sanctify his soul, called us before his demise. We were the elite of the Shia and senior members of the congregation. He said to us, "If the incident of death befalls me, the command is with Abul Qasim Husain Ibne Ruh Naubakhti. I have been ordered to place him in my position after me. Refer to him and depend on him in your affairs,"

Husain Ibne Ibrahim narrated to me through the named chain of narration on the authority of Abu Ahmad Ibne Ibrahim and my uncle, Abu Ja'far Abdullah Ibne Ibrahim and others that when the condition of Abu Ja'far Amari worsened, he gathered a group of the personages of the Shia. There was Abu Ali Ibne Himam; there was Abu Abdullah Ibne Muhammad Katib; there was Abu Abdullah Baqitani; there was Abu Sahl Ismail Ibne Ali Naubakhti; there was Abu Abdullah Ibne Wajna and other senior individuals of the denomination. They entered upon Abu Ja'far (a.s.) and said to him, "If some thing happens, who will be at your place?"

He said to them, 'This, Abul Qasim Husain Ibne Ruh Ibne Abi Ja'far Naubakhti will sit on my seat and will be the emissary between you and the Master of the Affair. He will be his representative and is a reliable and honest man. Refer to him in your affairs and trust him in your vital enterprises. I have been ordered to that and I conveyed the message."

Through the same chain of narration from Hibatullah Ibne Muhammad Ibne binte Umme Kulthum binte Abi Ja'far Amari on the authority of Umme Kulthum the daughter of Abu Ja'far (a.s.): Abul Qasim Husain Ibne Ruh was the representative of Abu Ja'far (a.s.) for good many years. He was watching over his properties and would deliver his secret messages to chiefs of the Shia. He was his intimate deputy, so much so that Abu Ja'far would discuss with him things that happened between him and his concubines, thanks to his proximity to him and his affinity with him.

She said: He would give him every month thirty dinars as stipend for him. This was in addition to what he received from the ministers and chiefs of the Shia, such as the house of Furat and the others, due to his prestige and position and his respectability before them.

The Shia had a very majestic impression about him for his intimacy with my father and the latter's statements before them endorsing his trustworthiness, excellence, piety, and all and other qualities that he bore from this creed.

So, the affairs were facilitated for him during the lifetime of my father until the final will explicitly pronounced him for that position. No one disputed his authority and no one doubted it, except someone who must have been ignorant about my father first. Besides, I do not know anyone from the Shia who has questioned his position. Hibatullah says, I heard this from many members from the Naubakht, such as Abu Husain Ibne Kibriya and others.

A number of scholars narrated to me on the authority of Abul Abbas Ibne Nuh, saying, I discovered the first letter that came from Abul Qasim (a.s.) with the handwriting of Muhammad Ibne Nafis, amongst the things he wrote in Ahwaz:

"We know him, may Allah let him know all that is good, and His pleasure, and may He render him fortuitous by success. We came across his letter. He is our man of trust on the position he is. He is before us in the position and rank that please him. May Allah increase His favors upon him; He is the All-Mighty Guardian. And praise belongs to Allah; there is no

partner for Him. And may Allah bless His Messenger Muhammad and his House and greet them many greetings." This letter arrived on the Sunday, six nights left from the Shawwal of the year three hundred and five.

The author says: Shaykh Tusi then chronicles the letters that came to Himyari, which we have brought in the section of the letters. Then he says, Abul Qasim (a.s.) was of the wisest of all people, before friend and foe. He observed Taqayyah. Abu Nasr Hibatullah Ibne Muhammad says, Each one, Abu Abdullah Ibne Ghalib and Abul Hasan Ibne Abi Tayyib said: I did not see anyone wiser than Shaykh Abul Qasim Husain Ibne Ruh. I saw him one day in the house of Ibne Yasar. He had a great position before the Sayyid and the caliph. The Ahle Sunnat of the Muslims also revered him. Abul Qasim attended that place due to Taqayyah and fear. I remember him. Two men were arguing; one was claiming that Abu Bakr was the best of the people after the Messenger of Allah (a.s.) and then Umar and then Ali; while the other contended that Ali was better than Umar. Their debate took long, so Abul Qasim (a.s.) said: "What the companions are unanimous upon is that the Siddiq comes first, then after him the Farooq, and then after him Uthman, and then Ali, the Successor. Narrators of traditions uphold this. This is the correct belief before us." Everyone who was there was perplexed from these words. Members of the Ahle Sunnat were raising him over their heads from gaiety and were praying for him and were cursing those who were "accusing him to be a Rafidi." Laughter was all the while overwhelming me. I tried to withhold it and control myself from laughing by putting my sleeve into my mouth. But then I feared that they will discern who I am, so I left. The Shaykh looked at me and noticed that.

When I arrived at my house, there was a knock on the door. I came out and saw Abul Qasim Ibne Ruh was on his mule. He had come to me on his way to his house. He said: "Abdullah, may Allah do you favors, why were you laughing and were almost cheering me. As if what I said was not true before you." I said: "It is true before me." He said: "Fear God, Shaykh. I will not forgive you if you consider this word of mine great." I said: "My master, someone who is seen to be the companion of the Imam and his representative, if he says a word as such, it is not awkward and not laughable." He said: "By your life, if you say this again, I will desert you." He bid me farewell and left.

Abu Nasr Hibatullah Ibne Muhammad said: Abul Hasan Ibne Kibriya Naubakhti narrated to us, saying, Shaykh Abul Qasim (a.s.) discovered that his doorman had cursed Muawiyah. He ordered that he should be turned away and removed from his post. For a long time, the doorman was asking him to reinstate him. But by Allah, he did not reinstate him to his post. Someone

from the houses took him and gave him employment. All of this was due to Taqayyah.

Abu Nasr Hibatullah said: Abu Ahmad Ibne Daranawayh Abras, whose house was at the gate of stationeries said to me, I and my brothers used to go in to Abul Qasim Husain Ibne Ruh and transact with him. He was very polite and had great manners. When we would go to him, we would be nine or ten people, nine of us against him and perhaps one of us unsure about him.

When we would leave him, nine of us would be seeking proximity to God through his love, while one us may be unsure about him. That was because he would discuss the qualities of the companions according to our narrations and narrations we did not have, which we would write down because he was a very nice person.

Husain Ibne Ibrahim narrated to me from Abul Abbas Ahmad Ibne Ali Ibne Nuh on the authority of Nasr Ibne Hibatullah Ibne Muhammad Katib Ibne binte Umme Kulthum the daughter of Abu Ja'far Amari that the tomb of Abul Qasim Husain Ibne Ruh was in the district of the Naubakhti at the gate where the house of Ali Ibne Ahmad Naubakhti stood, who was appointed at al-Tall. There was the bridge of Shawk.

Abu Nasr said to me that Abul Qasim Husain Ibne Ruh died in Shaban of the year three hundred and twenty six. I have narrated inordinate number of traditions from him.

In the same way the Shaykh has written in *Ghaibat* that Abu Muhammad Muhammadi narrated to me from Abu Husain Muhammad Ibne Fadhl Ibne Thammam, saying, I heard Abu Ja'far Muhammad Ibne Ahmad Zakkuzaki say the following as he mentioned to us the book *Kitab Taklif*, which we believed that only people who exaggerated about the position of the Imams carried it. We heard him in the beginning when we started writing hadith say, "Everything that Ibne Abi Azaqir has in *Kitab Taklif*, he would go to the emissary of the Imam Shaykh Abul Qasim Husain Ibne Ruh and would show it to him and would then narrate it. When it was authenticated, the emissary of the Imam Shaykh Abul Qasim Husain Ibne Ruh ordered us to make copies of it. Abu Ja'far says, I wrote it into tablets with my hands.

Ibne Thammam says, I said: My master, pass it on to me so I may write it down from your handwriting. He said: I have lost it. Ibne Tammam says, Then I found its copy somewhere else and wrote it down after I had heard this story.

Abu Husain Ibne Thammam says, Abdullah Kufi, the servant of Shaykh Husain Ibne Ruh said: The Shaykh was asked about the books of Ibne Abi Azaqir after he was denounced and the Imam had cursed him. He was asked, "How are we going to act according to his books? Our houses are full of them."

He said: "I will say to you the same thing, which Abu Muhammad Hasan Ibne Ali (a.s.) said when he was asked about the books of the progeny of Fadhdhal. They asked, 'How should we act on their books? Our houses are full of them.' The Imam (a.s.) said: 'Take what they have narrated and discard what they have seen.'"

Abul Hasan Ayadi asked Abul Qasim Husain Ibne Ruh, "Why is it abominable to have temporary marriage with a virgin?" He said: "The Prophet (s.a.) said: 'Modesty is part of the faith.' There are conditions between you and her and when you convince her to enjoy, she loses her modesty and faith goes away." He asked, "If he does it, is he a fornicator?" "No," replied the Shaykh.

It is also mentioned in *Ghaibat* that Husain Ibne Ubaidullah narrates on the authority of Salama Ibne Muhammad, "Saying, Shaykh Husain Ibne Ruh sent the book *Kitabul Tadib* to Qom and wrote to a group of jurists about it and asked them to examine the book and see whether there is anything they disagree with in that book. They wrote to him, "All of it is correct and there is nothing in it to be differed with except the assertion with respect to the amount of fitra to be half of a saa (a cubic measure) of food and food before us is the like of barley from every one saa."

Ibne Nuh says, I heard a group of our scholars at Egypt mention that Abu Sahl Naubakhti was asked about how this position reached Shaykh Abul Qasim Husain Ibne Ruh and not him. He said: "They are more knowledgeable about who they have chosen. I am a man who meets the adversaries and have debates with them. If I should know his place, as knew Abul Qasim, and was pressed in my debates for proofs, perhaps I would lead up to his place. As for Abul Qasim, even if the Hujjah were to be under his cloak, and he were cut by scissors, he would not remove his cloak." Or he said something like this.

Muhammad Ibne Ali Ibne Abul Azaqir Shalmaghani mentioned in the beginning of *Kitab Ghaibat*, which he had written, "As for the dispute between me and the aforesaid man, may Allah increase his success, I cannot elaborate on it except to someone this man has involved him into, because I am the victim in this and it is my right."

In another section he says, "Someone upon him the favors of God are great, many proofs bind him and he must speak the truth in what hurts and what pleases him. It is not permissible for me, between me and Allah, but to speak the truth about this man, despite his grave crime. This man is appointed to a duty from which the public are not allowed to turn away. Despite this, he is considered a Muslim like other Muslims."

Abu Muhammad Harun Ibne Musa says, Abu Ali Junaid said to me, Abu Ja'far Muhammad Ibne Ali Shalmaghani said to me, "I did enter into this contest against Abul Qasim Husain Ibne Ruh but I knew what I was entering into. We were fighting each other for this position like dogs fight each other over a corpse." Abu Muhammad said: "The Shia did not pay attention to these words and were unanimous in praying for his chastisement and despising him."

(4) Abul Hasan Ali bin Muhammad Saymoori – the last special deputy of Imam Zamana (a.s.)

Shaykh Tusi (q.s.) says in *Kitab Ghaibat*: A group of scholars narrated to me on the authority of Abu Abdullah Muhammad Ibne Khalilan who narrates on the authority of his great grandfather, saying, The successor Mahdi (a.s.) was born on Friday. His mother is Rayhana and she is called Narjis; and she is called Saiqal; and she is called Susan. She was called Saiqal (shining) because of the luminous pregnancy. His birth was eight days before Shaban of the year two hundred and fifty six. His representative was Uthman Ibne Saeed; and when he died, Uthman Ibne Saeed appointed Abu Ja'far Muhammad Ibne Uthman; and Abu Ja'far appointed Abul Qasim Husain Ibne Ruh; and Abul Qasim appointed Abul Hasan Ali Ibne Muhammad Saymoori.

And when it was the time of final departure of Samari he was asked to appoint a successor. He said: "To Allah belongs the Order and He is its Sustainer."

The full occultation is the one that began after the demise of Saymoori.

Also the Shaykh writes in this book: Muhammad Ibne Noman Husain Ibne Ubaidullah narrated to me from Abu Abdullah Ahmad Ibne Muhammad Safwani, saying, Shaykh Abul Qasim confided his final testimony to Abul Hasan Ali Ibne Muhammad Saymoori and appointed him at his duty. So, he undertook Abul Qasim's task and when his time came, the Shia gathered before him and asked him about the representative after him and that who was

going to carry his duties after his demise. He did not express anything with that regard and mentioned that he has not been ordered to appoint anyone after him for this position.

A group of scholars narrated to me from Abu Ja'far Muhammad Ibne Ali Ibne Husain Ibne Musa Ibne Babawayh, saying, Abul Hasan Salih Ibne Shuaib Taliqani (a.s.) narrated to us in the Dhul Qada of the year three hundred and thirty nine, saying, Narrated to us Abu Abdullah Ahmad Ibne Ibrahim Ibne Mukhallad, saying, I was present in Baghdad in the companionship of scholars of narration, may Allah bless them. Shaykh Abul Hasan Ali Ibne Muhammad Saymoori, may Allah sanctify his soul, said without being questioned with this respect, "May Allah have mercy on Ali Ibne Husain Ibne Babawayh Qummi." The scholars noted the date of that day. Later, the news came that Ibne Babawayh had passed away on that very day. Abul Hasan Saymoori died after that in the mid-Shaban of the year three hundred and twenty nine.

7- ***Ghaibat Tusi:*** It is narrated from a group of scholars from Abu Ja'far Muhammad Ibne Ali Ibne Husain Ibne Babawayh that Abu Muhammad Hasan Ibne Ahmad Mukattib said:

I was in Baghdad in the year in which Shaykh Abul Hasan Ali Ibne Muhammad Saymoori passed away. I went to him a few days before his demise. He brought a holy letter to the people that read as follows:

"In the name of Allah, the Merciful, the Compassionate. "O Ali Ibne Muhammad Saymoori, may Allah enhance the reward of your brothers for you, as you shall die within six days. Tie up your affairs together and do not appoint any successor to carry out your duties after your final transfer. The full occultation has begun and there shall be no appearance but after Divine permission, high His name is, and that shall be after lengthy times, and the hardening of the hearts, and the earth's repletion with inequity. Individuals who will claim they have seen me will come to my Shia. Behold, whoever claims seeing me before the rise of Sufyani and the call, is a liar and a slanderer. And there is no power except through Allah, the High, the Great."

We transcribed copies of the holy letter and exited from his presence. When it was the sixth day, we returned to him as he was breathing his last. He was asked, "Who is your successor after you?" He said: "To Allah belongs the Order and He is its Sustainer." He died. These were the last words heard from him. May Allah be pleased with him and may He please him.

8- *Ghaibat Tusi:* It is narrated from a group of our scholars from Abu Abdullah Husain Ibne Ali Ibne Babawayh from a group of scholars of Qom, amongst them, Ali Ibne Babawayh, narrated:

A group of scholars of Qom, amongst them Ali Ibne Ahmad Ibne Imran Saffar and his relative the lady of Saffar and Husain Ibne Ahmad Ibne Idris, said: We were present at Baghdad in the year in which Ali Ibne Husain Ibne Musa Ibne Babawayh passed away. Abul Hasan Ali Ibne Muhammad Saymoori, may Allah sanctify his soul, would often ask us of the news of Ali Ibne Husain (a.s.). We would answer him that letters are coming that he is well.

This continued until came the day in which Ibne Husain died. He asked us about Ibne Husain and we gave him a similar answer. He said: "May Allah reward you in the event of the demise of Ali Ibne Husain. He just died at this hour."

We recorded the hour and the day and the month. After seventeen or eighteen days, the news came that he had died in the very hour in which Shaykh Abul Hasan had mentioned him.

Shaykh Tusi also says: Husain Ibne Ibrahim narrated to me from Abul Abbas Ibne Nuh from Abu Nasr Hibatullah Ibne Muhammad Katib that the grave of Abul Hasan Saymoori is in the street known as Khalanji on the quarter of the gate of Muhawwal, near the banks of the stream of Abu Attab. He mentioned that he died in the year three hundred and twenty nine.

9- *Ihtijaaj:* The Great Gateways and the Praiseworthy Emissaries in the period of Occultation: Their first one is the trustworthy Shaykh Abu Amr Uthman Ibne Saeed Amari. Abul Hasan Ali Ibne Muhammad Askari appointed him first and then his son Abu Muhammad Hasan Ibne Ali (a.s.). He undertook to carry out the services of the two Imams during their lifetimes and afterwards, undertook the affairs of the Master of the Age (a.s.). Letters of the Imam of the Age and answers to the queries of the people would come out through him. And when he died, his son Abu Ja'far Muhammad Ibne Uthman took his position and carried out the duties of his father in these matters. And when he died, Abul Qasim Husain Ibne Ruh from the progeny of the Naubakht undertook the responsibility. And when he died, Abul Hasan Ali Ibne Muhammad Saymoori undertook the task. None of them assumed this position but there was explicit instruction with respect to him from the Master of the Age, and he was appointed by his predecessor. The Shia did not accept their word except after a miraculous sign from the Master of the Affair

(a.s.) was worked on the hands of each one of them, signifying the truth of their word and propriety of their intentions.

At the time of the departure of Abul Hasan Saymoori from this transient abode, he was asked about his successor. A holy letter came to them, "In the name of Allah, the Merciful, the Compassionate. O Ali Ibne Muhammad Saymoori..." and the letter goes as we narrated from Shaykh Tusi (a.s.).

Special Representatives of Imam Zamana (a.s.)

10- ***Ghaibat Tusi:*** In the times of the praiseworthy emissaries, there were great many trusted individuals who received letters from the assigned emissaries. Of such individuals is Abu Husain Muhammad Ibne Ja'far Asadi.

Abu Husain Ibne Abi Jayyed Qummi narrated to us from Muhammad Ibne Hasan Ibne Walid from Muhammad Ibne Yahya Amir from Muhammad Ibne Ahmad Ibne Yahya from Salih Ibne Abi Salih, saying, Some people asked me in the year two hundred and ninety to accept religious dues. I refused that request and wrote a letter, seeking instructions. The answer came, "In Ray is Muhammad Ibne Ja'far Arabi. He should deliver it to him, for he is from our men of trust."

Muhammad Ibne Yaqub Kulaini has narrated from Ahmad Ibne Yusuf Shashi, saying, Muhammad Ibne Hasan Katib Marwazi said to me, I sent to Hajiz Washsha two hundred dinars and wrote to the Gharim (a.s.) about it and then I received a receipt. The Imam had mentioned that I owed one thousand dinars and had sent only two hundred dinars to him.

He had said: "If you desire to act through someone, you must refer to Abu Husain Asadi at Ray." Then after two or three days, the news of Hajiz's death came. Ahmad Ibne Yusuf says, I informed Muhammad Ibne Hasan of Hajiz's death. He became much grievous, so I said to him, "Grieve not, for you have two signs in the holy letter to you, one is the Imam's statement that the money owed is one thousand dinars and the second is his command to you to refer to Abu Husain Asadi, as he knew the imminent death of Hajiz."

Through the same chain of narration on the authority of Abu Ja'far Muhammad Ibne Ali Ibne Naubakht: I intended to go for Hajj and made preparations for this purpose. A message came, "We dislike that." I became much anxious and grievous. I wrote, "I remain submissive and obedient.

However, I am sad for missing the Hajj." A holy letter came, "Grieve not, for you will perform Hajj next year."

Next year, I sought permission and the answer came in positive. I wrote, "I am leaving Muhammad Ibne Abbas behind, and I am certain of his piety and honesty." The answer came, "Asadi is the best of a caretaker. If he should arrive, do not choose anyone over him." Asadi came and I left him as my caretaker.

Muhammad Ibne Yaqub from Ali Ibne Muhammad from Muhammad Ibne Shadhan Nishapuri, saying, Five hundred dirhams short of twenty were deposited before me. I did not like it to be short of this amount, so I weighed another twenty dirhams from myself and sent the money to Asadi. I did not inform him of its shortage and that I had completed it from my own money. The answer came, "The five hundred, of which twenty were yours, reached us." Asadi died in the Rabiul Aakhir of the year three hundred and twelve. He was honest, he never changed, and he was not mentioned disrespectfully.

Of such individuals is Ahmad Ibne Ishaq and a group in whose praise a holy letter has come. Ahmad Ibne Idris narrates from Ahmad Ibne Muhammad Ibne Isa from Abu Muhammad Razi, saying, I and Ahmad Ibne Abi Abdullah were at Askar when a messenger came from "the man" and said: "Ahmad Ibne Ishaq Ashari and Ibrahim Ibne Muhammad Hamadani and Ahmad Ibne Hamza Ibne Yas are all trusted men."

11- ***Ikmaaluddin:*** It is narrated from Muhammad Ibne Husain Ibne Babawayh from Muhammad Himyari, from his father, from Muhammad Ibne Ja'far, from Ahmad Ibne Ibrahim, saying:

I went to Lady Hakima, the daughter of Muhammad Ibne Ali Reza (a.s.) and the sister of Abul Hasan of Askar (a.s.) in the year two hundred and sixty two. I conversed with her from behind a curtain and asked her about her religion. She named to me the Imams she followed and then she said: "And Hujjah Ibne Hasan Ibne Ali," and mentioned his name. I said to her, "May I be your ransom, do you say this on the basis of observation or on the basis of the word of the Infallible?" She said: "Words of Abu Muhammad, which he wrote to his mother." I asked, "Where is then the son?" She said: "He is in hiding."

"To who are the Shia to turn for guidance?" "To the grandmother, the mother of Imam Hasan Askari (a.s.)." "Who has he emulated in assigning a woman as his deputy?" "He has emulated Husain Ibne Ali (a.s.).

Husain Ibne Ali (a.s.) assigned his sister Zainab binte Ali in the superficies. The learning and knowledge coming from Ali Ibne Husain (a.s.) were attributed to Zainab Ibne Ali in order to maintain secrecy over Ali Ibne Husain (a.s.)."

Then she said: "You are scholars of narrations. Have you not narrated that the inheritance of the ninth from the sons of Husain Ibne Ali will be divided during his lifetime."

12- ***Al-Kharaij:*** It is narrated from Muhammad Ibne Ibrahim Ibne Mahziyar that he said:

Doubts overwhelmed me at the demise of Imam Hasan Askari (a.s.). This was while great amounts of religious dues had been deposited with my father, which he carried and boarded a ship. I went with him for company. He got fever and said to me, "My son, take me back. This is my death. And fear Allah in these assets." He confided his final will to me and died. I said to myself that my father would not ask me to do anything wrong. I will carry these assets to Iraq and will rent a house there and will not inform anyone. If things become clear to me, I will hand them over, or else, I will spend them. So, I rented a house on the river. I had remained there but a few days when a messenger brought me a letter that was saying, O Muhammad, you have brought this and this, accounting for everything that was with me. So, I gave the assets to the messenger. I remained there a few more days and was not given any attention, which made me rather sad. Then a letter came, "'We have placed you in the position of your father, so thank Allah."

Statement of Aminuddin Tabarsi

13- ***Elamul Wara:*** It is narrated that of the things that indicate the validity of his Imamate are the narrations explicitly describing his occultation and its exclusive qualities and its occurrence with the said attributes, so much so that none of these foretold qualities and attributes have fallen short.

It is not ordinary that a massive number of people create a lie, which predicts a future event, and then that event takes place as they have described. As the narrations of his occultation precede the time of the Hujjah (a.s.), but rather the time of his father and grandfather – to an extent that many sects such as Kaisaniyya, Nawusiyya, and Mamtura argued on the basis of these traditions for their beliefs; Shia narrators recorded them in their books in the days of the Two Doyens Imam Baqir and Imam Sadiq (a.s.) and narrated them from the Messenger of Allah (s.a.w.s.) and the Imams, one after the other – it

is very fair to conclude the Imamate of the Master of the Age with the qualities and the occultation described about him in the narrations of his Imamate. No one can dare deny this.

Of the reliable narrators and authors from the Shia is Hasan Ibne Mahbub Zarrad, who authored *Kitabul Mashikha*, which is one of the primary Shia books and more reputable than *Kitabul Mazni* and its likes. He wrote this book more than a hundred years before the occultation. He has recorded therein some of the narrations which we have mentioned amongst the traditions of occultation. And all that have been narrated and included in the traditions have occurred with no inconsistency.

Of such narrations is his narration from Ibrahim Harithi on the authority of Abu Basir from Imam Ja'far Sadiq (a.s.). Abu Basir says, I said to him, "Abu Ja'far (a.s.) used to say, 'There will be two occultations for Aale Muhammad (a.s.), one long and the other short."

The Imam said: "Yes, O Abu Basir. One of them is longer than the other. Then his appearance will not take place until the progeny of so-and-so have a dispute, and the circle is tightened, and Sufyani appears, and trials worsen, and death and murder encompass people and they take refuge from that to the Sanctuary of Allah and the Sanctuary of His Messenger (a.s.)."

Make a note how the two occultations of the Master of the Age (a.s.) have occurred in concert with the contents of the narrations from his forefathers, peace be with them, that have been recorded before his birth. Then the shorter occultation was when his emissaries were present as his well-known gateways. The Imamiyah who upheld the Imamate of Hasan Ibne Ali (a.s.) did not dispute their authority. Of these emissaries were Abu Hashim Dawood Ibne Qasim Ja'fari, Muhammad Ibne Ali Ibne Bilal, Abu Amr Uthman Ibne Saeed Samman, his son Abu Ja'far Muhammad Ibne Uthman, Umar Ahwazi, Ahmad Ibne Ishaq, Abu Muhammad Wajna, Ibrahim Ibne Mahziyar, Muhammad Ibne Ibrahim, and many others that perchance they will be mentioned when the need shall arise. The length of this occultation was seventy four years.

The author says: Then the author of *Elamul Wara*, Aminul Islam Tabarsi, recounts the days of the four emissaries almost similar to what we mentioned.

Explanation: Apparently, he means by the duration of occultation the period from beginning of Imamate to the demise of Saymoori, which is shorter than seventy years, since the beginning of his Imamate, according to

the common understanding is eight days left from the Rabiul Awwal of two hundred and sixty and the demise of Saymoori is in mid-Shaban of three hundred and twenty eight. And according to his account of Saymoori's demise, this falls one year short as well, as he says he passed away in the mid-Shaban of three hundred and twenty eight. Perhaps, he has considered the beginning of the occultation from the time of his birth and he has mentioned the holy birth to have taken place in two hundred and fifty five. This would be accurate only on the basis of the date of demise of Saymoori narrated by Shaykh Tusi. According to his own account of the date, it falls short one year. Perhaps, the date of Saymoori, which he mentions is a mistake from his pen.

22

Chapter Twenty-two: Those who falsely claimed to be emissaries and gateways to the Imam

Abu Muhammad Hasan Shari: Shaykhut Taifa says in *Kitab Ghaibat*: The first one of them is the one known as Shari.

A group of scholars narrated to us from Abu Muhammad Talakbari on the authority of Abu Ali Muhammad Ibne Himam, saying, Shari's patronymic was Abu Muhammad. Harun said: I think his name was Hasan and he was from the companions of Abul Hasan Ali Ibne Muhammad and then after him from the companions of Hasan Ibne Ali.

He is the first one who claimed a position that Allah did not assign to him and he was not qualified for it. He blasphemed Allah and his Hujjas, peace be unto them, and attributed to them what is not worthy of them and they are disdainful thereof.

The Shia cursed him and turned away from him with dislike.

Harun says, Then words of disbelief and sacrilege were expressed by him. All such claimants, first, attribute lies to the Imam and claim that they are his representatives, calling the weakling to believe in them through such pervert claims. Then they graduate up to the claims of self deification, like the words of Hallaj as manifested by Abu Ja'far Shalmaghani and his likes. On all of them be the constant curses of Allah. One of them is Muhammad Ibne Nasir Numairi.

Muhammad bin Nasir Numairi: Says Ibne Nuh, Abu Nasr Hibatullah Ibne Muhammad said: Muhammad Ibne Nasir Numairi was from the companions of Abu Muhammad Hasan Ibne Ali (a.s.). And when Abu

Muhammad was transferred to his eternal abode, Muhammad claimed the position of Abu Ja'far Muhammad Ibne Uthman, that is, he claimed that he was the deputy of the Imam of the Age. He claimed "Babiyya," that is, to be a gateway to the Imam. Allah disgraced and humiliated him through the blasphemy and ignorance, which he manifested, and through the curse of Abu Ja'far Muhammad Ibne Uthman and his dislike and denunciation of him. He claimed this position after Shari.

Abu Talib Anbari says, When Muhammad Ibne Nasir manifested his heresies and blasphemies, Abu Ja'far (a.s.) took the oath of damnation against him and made his disdain for him known. Ibne Nasir heard that and came to Abu Ja'far to soften his heart and apologize. Abu Ja'far did not give him permission to enter, and barred and turned him away empty-handed.

Saad Ibne Abdullah has said: Muhammad Ibne Nasir Numairi claimed that he was an apostle, a prophet and that Ali Ibne Muhammad (a.s.) had sent him. He believed in reincarnation and exaggerated about the position of Abul Hasan (a.s.) and deified him. He believed in the permissibility of marrying mahrams and same sex marriage.

He believed that sodomy was an act of humility and meekness and modesty on the part of the receiver and that it was an occasion of pleasure and delight for the doer, and that Allah does not disallow any of such things. Muhammad Ibne Musa Ibne Hasan Ibne Furat supported the authenticity of these reports.

He narrated this to me on the authority of Muhammad Ibne Nasir Abu Zakariya Yahya Ibne Abdur Rahman Ibne Khaqan, that he clearly saw him with a boy over his back. He said: I met him and rebuked him for that. He said: "It is of the pleasures and humility for Allah and abstinence from arrogance."

Saad says, When Muhammad Ibne Nasir was inflicted by the malady in which he died, he was asked, "To whom does this order belong?" He said: as his tongue was heavy, weak, and stuttering, "Ahmad." It was not known who this Ahmad was. His followers divided into three groups after him. One group said that it was his son Ahmad. Another maintained it was Ahmad Ibne Muhammad Ibne Musa Ibne Furat. And another group believed that it was Ahmad Ibne Abi Husain Ibne Bushr Ibne Yazid. Their group disintegrated.

One of them is Ahmad Ibne Hilal Karkhi. Abu Ali Ibne Humam said: Ahmad Ibne Hilal was from the companions of Imam Hasan Askari (a.s.).

The Shia were unanimous on the deputization of Abu Ja'far Muhammad Uthman (a.s.) on the account of clear instructions of Hasan (a.s.) during his lifetime. And when Hasan (a.s.) passed away, the Shia said to Ibne Hilal, "The congregation is with him. Will you not accept the leadership of Abu Ja'far Muhammad Ibne Uthman and refer to him, when the Must-be-Obeyed Imam has clearly assigned him as his representative?" He said to them, "I have not heard the Imam mentioning him as his representative. I do not deny the deputization of his father [meaning, Uthman Ibne Saeed], though. However, if I were certain that Abu Ja'far were the representative of the Master of the Age, I would not defy him." They said: "If you have not heard. others have." He said: "You follow what you have heard." He did not profess the authority of Abu Ja'far, so the Shia beseeched damnation for him and manifested their disdain for him.

Then the holy letter came through Abul Qasim Ibne Ruh that took the oath of damnation against him and denounced him amongst the others who were dammed.

One of them is Abu Tahir Muhammad Ibne Ali Ibne Bilal. His story and what happened between him and Abu Ja'far Muhammad Ibne Uthman Amari, may Allah lighten his visage, is well-known. He seized the assets of the Imam, which were in his hands and refused to deliver them, and claimed that he is the representative. The congregation turned away from him and beseeched damnation for him and the famous letter came from the Master of the Age (a.s.).

Abu Ghalib Zurari says, Abul Hasan Muhammad Ibne Muhammad Ibne Yahya Maadhi said: One of our men followed Abu Tahir Ibne Bilal after the dispute had occurred. Then he turned away from him and returned to our congregation. I asked him about the reason.

He said: One day, I was with Abu Tahir. His brother Abul Tayyib and Ibne Khizr and a group of his followers were present when a page entered and said: "Abu Ja'far Amari is on the door." The party was terrified. I asked him what is happening here. He said to the page, "He comes in." Abu Ja'far (a.s.) came in and the party and Abu Tahir stood for him. He sat at the presidency of the session and Abu Tahir sat humbly in front of him.

Abu Ja'far (a.s.) remained silent until his awe made them silent. Then he said: "Abu Tahir, I call on you by the oath of Allah, did not the Master of the Age (a.s.) order you to deliver me the assets, which are in your hands?" He said: "By Allah, yes." Abu Ja'far (a.s.) rose and left. A mortal silence had

seized the party. When they regained their bearings, his brother Abul Tayyib said: "From where did you see the Master of the Age?" He replied, "Abu Ja'far (a.s.) took me to one of his houses. So, he appeared to me from the heights of his house and ordered me to carry the assets, which I am holding, to Abu Ja'far." Abul Tayyib said: "How did you know he was the Master of the Age?" "His awe and imposing charisma overwhelmed me and I was overtaken by such apprehension from him," he said: "that I did not know he was the Master of the Age (a.s.)." This was the reason of my disassociation from them.

Husain Ibne Mansur Hallaj

Husain Ibne Ibrahim narrated to us from Abul Abbas Ahmad Ibne Ali Ibne Nuh, from Abu Nasr Hibatullah Ibne Muhammad Katib Ibne binte Kulthum binte Abi Ja'far Amari, saying, When Allah desired to unveil the affair of Hallaj and manifest his humiliation and to disgrace him, he thought that Abu Sahl Ibne Ismail Ibne Ali Naubakhti (a.s.) was a person that could be deceived by his hoax and taken by his fraud. So he sent after him.

Because of his sheer ignorance, he assumed that Abu Sahl is like the other weaklings in the matter of faith and reckoned that he could be drawn and tricked through his lunacies, and that by commanding Abu Sahl's loyalty, he will be able to draw yet more followers on the virtue of Abu Sahl's position in the eyes of the people and his respectability in knowledge and literature. Hallaj sent to him, "I am the representative of the Master of the Age (a.s.)." Through such a message he would first draw the ignorant people and then proceed to other claims. He stated, "I have been ordered to correspond with you and avail you with the help you desire, so your soul may find strength and you may not have doubts in the creed."

Abu Sahl wrote him back, "I will ask you a something that is rather minor in comparison to the signs and proofs that have manifested on your hands. I am a man who is fond of women and love to have playful talks with them. I have a number of concubines but I cannot copulate with all of them. Age and grey hair has created a distance between me and them. I need to dye my hair and beard every Friday, which is a severely laborious work, in order to conceal it from them, lest my condition will be revealed to them and my proximity from them will change to distance and my union into separation. I want you to remove this need of mine to dyeing and suffice me its labor and make my beard black. I will obey you and come to you and believe in you. I will be a preacher of your faith, considering my ingenuity in this matter and your help in that regard."

When Hallaj heard the message, he realized that his call to him had been a blunder. He did not reply and did not send him any messenger. On the other hand, Abu Sahl made Hallaj the subject of his talks and jests. He would make jokes of him before everyone. He spread this incident to every minor and senior, and this led to the revelation of Hallaj's blasphemous enterprise and the disassociation of the congregation from him.

A number of scholars narrated to me from Abu Abdullah Ibne Ali Ibne Husain Ibne Musa Ibne Babawayh that Ibne Hallaj went to Qom and wrote to the relatives of Abul Hasan, the father of Shaykh Saduq, calling them and Abul Hasan, saying, "I am the messenger of the Imam and his representative." The narrator says, When the letters reached at my father's hands, he tore them and said to the messenger, "How free are you for such misguidance!" The man, which I think said was his cousin, said: "The man has made a call to himself. Why did you tear his letters?" People laughed and made jests at him.

My father went to his store with his disciples and servants. When he entered the house where his store was, everyone rose for my father except one man sitting there. My father did not know him. As my father sat and took out his register of accounts and his pen and ink, as is the custom of the merchants, he asked one of the people who were present about the man sitting there. He told my father about him. The man heard that my father had asked about him, so he came to my father and said: "You inquire about me while I am present?"

My father said: "Sir, observing respect and reverence I did not ask yourself directly." He said: "You tear my letter while I am watching you?" My father asked, "So you are the man then." Then he called his servant, "By his feet and his hind! Kick the enemy of Allah and His Messenger out of the house."

Then he said to him, "You claim miracles? May Allah curse you." The slave grabbed him from his hind and kicked him out. We did not see him afterwards in Qom.

Muhammad bin Ali Shalmaghani

His name was Ibne Abi Azaqir. Husain Ibne Ibrahim narrated to me from Ahmad Ibne Ali Ibne Nuh from Abu Nasr Hibatullah Ibne Muhammad Ibne Ahmad Katib, the son of binte Umme Kulthum binte Abi Ja'far Amari saying, Lady Umme Kulthum (the daughter of the second deputy of the Imam of the

Age (a.s.)) narrated to me, Abu Ja'far Ibne Abul Azaqir was a respectable man before the progeny of Bistam.

That is because Abul Qasim Husain Ibne Ruh had conferred much esteem and respect on him in front of the people. After his apostasy, Ibne Abul Azaqir would tell every lie, mischief, and heresy to the progeny of Bistam, falsely quoting the Shaykh Abul Qasim all the while. The house of Bistam would accept that from him and believe in him, until this came to the knowledge of Abul Qasim (a.s.) and he denied that and called attention to the enormity of the blasphemy and prohibited the progeny of Bistam from listening to him and ordered them to damn and denounce him. However, they did not listen and persisted on following Ibne Abi Azaqir.

That was because he would tell them, "I have manifested the secret I had been sworn to maintain secrecy. Therefore, I am being punished to be castigated from the position of proximity, because this is a great position that only an Archangel or a great apostle or a tested believer can bear."

He would thus magnify his position and importance in their eyes. When this reached to Abul Qasim (a.s.), he wrote to the Bistams to curse him and express their disdain for him and his followers and devotees. When the Bistams received the letter, they showed it to him, at which he put up a very profuse weep and then said: "This message has a very profound secret dimension. The curse is banishment. The meaning of his word, May Allah curse him, is May Allah banish him from punishment and Fire. Now you know my position." He touched the ground with his cheeks and said: "You must keep this matter a secret."

The lady said: I had informed Shaykh Abul Qasim what the mother of Abu Ja'far Ibne Bistam had said one day to me when we were visiting her and she had received me with great reverence and respect and veneration, so much so that she fell on my feet to kiss them. I did not let her do that.

I said: "Easy, my mistress, this is too much." I fell on her hands and she cried. Then she said: "How would I not do that to you, while you are my mistress Fatima?" I asked, "How is that'?" She said: "The Shaykh," meaning Abu Ja'far Muhammad Ibne Ali "has confided a secret in us." "And what is the secret'?" I asked her. "He has asked us to hide it and I fear if I reveal it, I will be chastised." I gave her my most solemn promises that I will not reveal it to anyone, while maintaining in my heart an exception in the case of the Shaykh Abul Qasim Husain Ibne Ruh.

She said: "The Shaykh Abu Ja'far told us that the spirit of the Messenger of Allah (s.a.w.s.) has transferred into you father," meaning Abu Ja'far Muhammad Ibne Uthman (a.s.). "And the spirit of Amirul Momineen (a.s.) Ali (a.s.) has transferred into the body of Abul Qasim Husain Ibne Ruh; and the spirit of our mistress Fatima (a.s.) has transferred into you. So how may I not revere you, O our lady?" I said: "Easy! Do not do this, for this is false, my lady." "This is a great secret and we have been sworn not to reveal this to anyone. For Allah's sake! For Allah's sake! May I not deserve punishment!" She beseeched me, "My lady, if you had not insisted I would not have disclosed this to you or anyone."

Lady Umme Kulthum said: When I returned from her, I went to Shaykh Abul Qasim Ibne Ruh and recounted the event to him. He trusted my word and had confidence in my truthfulness. He said: "My daughter, beware not to go to this woman after you have seen this from her, and not to accept any letter from her if she writes you one, nor a messenger if she sends you one. Do not meet her after she has said this.

It is blasphemy against Allah and disbelief: which this accursed man has planted and strengthened in the hearts of these people to pave the way to the belief that Allah, the Sublime, has unified with him and has diffused into his body, as Christians say about Isa (a.s.) and this amounts to the claim of Hallaj, may Allah curse him.

I disassociated myself from the Bistams and abandoned visiting them. I did not accept any pretense they offered, nor met their mother afterwards. Then this drift began in the children of Naubakht. Shaykh Abul Qasim approached and wrote to each and everyone of them to curse Abu Ja'far Shalmaghani (that is, Ibne Abil Azaqir) and express disdain for him and anyone who follows him, is pleased with his word, or converses with him, let alone loves him.

Then the holy letter from the Master of the Age (a.s.) came, taking the oath of damnation for Abu Ja'far Muhammad Ibne Ali, denunciation for him and anyone who followed him abided by him and was pleased with his word and maintained his service after learning about this holy letter.

Shaykh Tusi says: There are many ugly stories and repulsive incidents about him that are not worthy of our book. Ibne Nuh and others have recorded these events.

What led to Shalmaghani's murder was that when Abul Qasim Ibne Ruh expressed his curse and made his farce public and denounced him and ordered all Shia to do the same, Ibne Abil Azaqir no longer was able to continue his trickeries. In a gathering in which the chiefs of the Shia were present, and everyone was reporting his damnation and denunciation from Shaykh Abul Qasim (a.s.), he said: "Bring me and him together, so I may hold his hand and he may hold my hand and we will see whether a fire does not descend from the heavens and sets him ablaze. Otherwise, everything he has said about me is true." The news reached to Razibillah, because this was in the house of Ibne Muqillah. He ordered his arrest and murder. Thus, he was killed and the Shia became at ease from his mischief.

Abul Hasan Muhammad Ibne Ahmad Ibne Dawood says: Muhammad Ibne Shalmaghani, known as Ibne Abul Azaqir, may Allah curse him, interpreted statements to the contrariety, that is, he would interpret an statement of praise and extolment about a pious man as contrary about him and would lead his listener to the contempt of that pious Shia in pursuit of his own excellence, so the Shia may regard him better than the extolled man of piety.

Safwani says, I heard Abu Ali Ibne Himam say, I heard Muhammad Ibne Ali Azaqiri Shalmaghani say, The truth is one but it changes its bubble. One day it is in a white in a day in the red and one day in blue. Ibne Humam says, This was the first I heard from his words, for this is the belief that Allah diffuses into people's bodies.

A group of scholars narrated to us from Abu Muhammad Harun Ibne Musa from Abu Ali Muhammad Ibne Himam that Muhammad Ibne Ali Shalmaghani was never a representative of Abul Qasim, nor was a link to him. Abul Qasim had not appointed him to any position for any reason. Whoever says that he is wrong. He was a Shia scholar and then he went stray and expressed these blasphemies and spread disbelief and heresy, and the holy letter came out through Abul Qasim, condemning him to damnation and denouncing him, his followers, companions, and believers.

Husain Ibne Ibrahim narrated to me from Ahmad Ibne Ali Ibne Nuh from Abu Nasr Hibatullah Ibne Muhammad Ibne Ahmad, saying Abu Abdullah Husain Ibne Ahmad Hamidi Bazzaz said: I heard Ruh Ibne Abul Qasim Ibne Ruh say: When Muhammad Ibne Ali Shalmaghani prepared the book *Kitabul Taklif*, Shaykh Abul Qasim said: "Bring it, so I see it." They brought him the book and he read it from the beginning to the end. He said: "There is nothing

therein but he has narrated from the Imams in two or three occasions, in the narration of which he has lied about them. May Allah curse him."

A group narrated to me from Abul Hasan Muhammad Ibne Ahmad Ibne Dawood and Abu Abdullah Husain Ibne Ali Ibne Husain Ibne Musa Ibne Babawayh, saying, From the mistakes of Muhammad Ibne Ali in the religion in the segment of testimonials is that he narrated from the Seventh Imam (a.s.) that he said:

"When your faithful brother has a right over another man, and he denies him his right, and he does not have witnesses against him but one person and he is a reliable witness, you turn to the witness and ask him about his testimonial. When he has delivered his testimony to you, you testify along with him to the judge according to his testimony to you, so the right of the Muslim man is not lost."

The word is from Ibne Babawayh. He said: "This is a lie he has made and we do not know any such narration." In another occasion he says, "He has lied."

A group of scholars narrated to us from Abu Muhammad Harun bin Musa, saying, Muhammad Ibne Humam said: In the Dhul Hijja of the year three hundred and twelve a letter came through Shaykh Abul Qasim Husain Ibne Ruh about Ibne Abul Azaqir. The ink was still wet and had not dried.

A group of scholars narrated to us on the authority of Ibne Dawood saying, The holy letter came through Husain Ibne Ruh about Shalmaghani. He sent a copy thereof to Abu Ali Ibne Humam in the Dhul Hijja of three hundred and twelve. Ibne Nuh said: Abul Fath Ahmad Ibne Zakka, the ally of Ali Ibne Muhammad Ibne Furat said: Abu Ali Ibne Himam Ibne Suhail informed us about the holy letter that came in Dhul Hijja of three hundred and twelve.

Muhammad Ibne Hasan Ibne Ja'far Ismail Ibne Salih Saymoori said: Shaykh Husain Ibne Ruh sent from the house of Muqtadir to our Shaykh Abu Ali Ibne Himam in the Dhul Hijja of three hundred and twelve. Abu Ali dictated the letter to me and told me that Abul Qasim (a.s.) is no longer bound not to express denunciation of Shalmaghani. He is in the hands of the people and their captive. He was ordered to denounce and not to fear and will be safe. He was released soon after that. All praise belongs to Allah.

The Letter: "May Allah prolong your life, and may He let you know the all good, and may He eventuate your actions with a good end – let everyone from our brothers, whose religiosity you trust and whose sincerity you are confident to know, may Allah make you all fortuitous, that Muhammad Ibne Ali known as Shalmaghani, may God hasten His punishment to him and may He respite him not, has abandoned and deserted Islam.

Harun says, Abu Ali took this letter and read it to every Shaykh and then this letter was copied for these Shaykhs – and sent to different cities. This news spread in the congregation and they became unanimous in cursing him and shunning him. Muhammad Ibne Ali Shalmaghani was killed in the year three hundred and twenty three.

He has blasphemed the religion of Allah and has made claims that amount to disbelief and denial of the Creator. He has weaved lies and falsehood. He has spoken dishonestly and has committed a grave sinister act. Those who associate with God are liars; they have trodden far in misguidance and have sustained a palpable loss. We have turned away with repulsion from this person to Allah, the High, and to His Messenger and household, unto them be the blessings of Allah and His peace and His mercy and His grace. We have, in public and private, in secrecy and in the open, and in every time and condition, beseeched continuous damnations of God for him and for anyone who follows him and pledges allegiance to him, or hears this word of ours and remains steadfast in his devotion to him. Let them know, may Allah enhance your honor, we shun and stay away with disdain from this person, and the ones who were like him before him, such as Shari, Numairi, Hilali, Bilali and others. The actions of Allah, Majestic His praise is, with this, prior to this and after this, is beautiful to us. In Him we have trust, from Him we seek help, and He is sufficient for us in all of our affairs, and He is the best caretaker."

Abu Bakr Baghdadi – Abu Dalf Majnun

Shaykh Mufeed narrated from Hasan Ibne Bilal Malhabi, saying, I heard Abul Qasim Ja'far Ibne Muhammad Ibne Qulawayh say, Abu Dalf, the Transcriber, may God not forgive him, we knew him to be blasphemous. Then he expressed exaggeration about the Imams and then he went crazy and was put in chains. Then he was released. Everywhere he went he was ridiculed. The Shia knew him for a very little time. They are disdainful of him, and whoever promotes him.

We sent someone to Abu Bakr Baghdadi when it was said that he had made such claims. He denied that and took oaths. So we took him on his word. But when he went to Baghdad, he turned to this person and distanced himself from the congregation and was appointed his successor. We had no doubt that he was on his path. So we cursed him and denounced him, because we believe that whoever claims this position after Saymoori, is a denier, he is evil, he is misguided, and leads astray.

Abu Amr Muhammad Ibne Muhammad Ibne Nasr Sakari says, When Ibne Muhammad Ibne Hasan Ibne Walid Qummi went to him on behalf of his father and the congregation and asked him that it was said that he had claimed to be a deputy of the Imam, he denied. He said: "I do not have any such position, nor have I made any claims." I was present at this conversation.

Ibne Ayyash mentioned, One day I was with Abu Dalf. We mentioned Abu Bakr Baghdadi. He said: "Do you know how our master the Shaykh, may Allah bless his soul, was great?" He made Abu Bakr Baghdadi higher than Abul Qasim Husain Ibne Ruh and others.

I said: "I do not know." He said: "Because Abu Ja'far Muhammad Ibne Uthman mentioned his name before the name of Abul Qasim Husain in his final will." I said to him, "On this account, then Mansur must be higher than our master Imam Abul Hasan Musa (a.s.)."

He said: "How?" I said: "Because Imam Sadiq (a.s.) mentioned Mansur's name before his successor in his final will." He said: "You are biased about our master and you hate him." I said: "All of the creation hates Abu Bakr Baghdadi and dislikes him except only you." We were about to start fighting and hold each other's collars. Abu Bakr Baghdadi's ignorance and lack of virility is well-known. Abu Dalf's stories of madness are more than to be accounted for. We will not engage our book with them. Ibne Nuh has mentioned some of them.

Abu Muhammad Harun Ibne Musa has narrated from Abul Qasim Husain Ibne Abdur Rahim that Abu Abdur Rahim sent me to Abu Ja'far Muhammad Ibne Uthman Amari for something that was between me and him. I went to him as many of our scholars were present there. They were discussing some traditions from the Imams. At this, Abu Bakr Muhammad Ibne Ahmad Ibne Uthman known as Baghdadi, the nephew of Abu Ja'far Amari came. When Abu Ja'far (a.s.) saw him, he said: "Stop. This man who is coming is not one of you."

It is narrated that he became the deputy of Yazidi at Basra and remained at his service a long while and collected large amounts of money. This was reported to Yazidi, who arrested him and confiscated the money and gave him a blow at the top of his head, so hard that fluids of his brain came to his eyes. Abu Bakr died at this.

Abu Nasr Hibatullah Ibne Muhammad said that Abu Dalf was in the beginning a mukhammas and known for that. Because he had been raised and taught by the Kharkhis, who were mukhammas. No Shia doubted that. Abu Dalf used to believe in that and acknowledge that. He would say, "Our master the virtuous Shaykh converted me from the creed of Abu Ja'far Karikhi to the valid faith," meaning the belief of Abu Bakr Baghdadi. Abu Dalf's madness and the stories of the perfidy of his beliefs are more than to be recounted.

Then the Shaykh says: We mentioned some accounts of the stories of the emissaries and gateways in the time of the occultation, because their validity presupposes the Imamate of the Master of the Age and their representation and miracles worked by them are clear proofs of the Imam they followed. The reason we mentioned this is that no one can say, What is the benefit of mentioning their stories when the inquiry is focused on the occultation?

It is mentioned in *Ihtijaaj* that: Our scholars have narrated that Abu Muhammad Hasan Shari was one of the companions of Imam Ali Naqi (a.s.), and then Imam Hasan Askari (a.s.) and he was the first one who claimed the position of representation of the Imam of the Age (a.s.) that Allah had not designated him to. He weaved lies about Allah and His Hujjas and attributed to them things that are not worthy of them and things they despise. Then he expressed beliefs of Kufr and blasphemy.

Likewise was Muhammad Ibne Nusair Numairi from the companions of Imam Hasan Askari (a.s.). When the Imam died, he claimed to be a representative of the Imam of the Age. So, God disgraced him through the blasphemies, exaggerations about the Imams, and belief in reincarnation he evinced. He used to claim that he is the messenger of a prophet that Ali Ibne Muhammad (a.s.) has sent, whom he believed was a god. He permitted marrying with the Mahrams.

Ahmad Ibne Hilal Kharkhi was also one of the people who exaggerated the position of the Imams. Previously, he had been one of the companions of Imam Hasan Askari (a.s.). Then he changed and rejected the position of Abu Ja'far Muhammad Ibne Uthman Amari. A letter came from the Imam of the Age, which condemned him to laan and denounced him. Likewise were Abu

Tahir Muhammad Ibne Ali Ibne Bilal and Husain Ibne Mansur Hallaj and Muhammad Ibne Ali Shalmaghani, known as Ibne Abul Azaqir. The letter of the Imam came through Shaykh Abul Qasim Husain Ibne Ruh that carried laan against them and their denunciation. The letter read:

"May Allah prolong your life, and may He let you know the all good, and may He eventuate your actions with a good end – let everyone from our brothers, whose religiosity you trust and whose sincerity you are confident of, know, may Allah make you all fortuitous, that Muhammad Ibne Ali known as Shalmaghani, may God hasten His punishment to him and may He respite him not, has abandoned and deserted Islam. He has blasphemed the religion of Allah and has made claims that amount to disbelief and denial of the Creator. He has weaved lies and falsehood. He has spoken dishonestly and has committed a grave sinister act. Those who associate with God are liars; they have trodden far in misguidance and have sustained a palpable loss. We have turned away with repulsion from this person to Allah, the High, and to His Messenger and household, unto them be the blessings of Allah and His peace and His mercy and His grace. We have, in public and private, in secrecy and in the open, and in every time and condition, beseeched continuous damnations of God for him and for anyone who follows him and pledges allegiance to him, or hears this word of ours and remains steadfast in his devotion to him. Let them know, may Allah enhance your honor, we shun and stay away with disdain from this person, and the ones who were like him before him, such as Shari, Numairi, Hilali, Bilali and others. The actions of Allah, Majestic His praise is, with this, prior to this and after this, is beautiful to us. In Him we have trust, from Him we seek help, and He is sufficient for us in all of our affairs, and He is the best caretaker."

END OF VOLUME 51

23

Chapter Twenty-three: Those who have seen His Eminence (a.s.)

جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الرَّازِيِّ قَالَ حَدَّثَنِي شَيْخٌ وَرَدَ الرَّيَّ عَلَى أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسَدِيِّ فَرَوَى لَهُ حَدِيثَيْنِ فِي صَاحِبِ الزَّمَانِ وَ سَمِعْتُهُمَا مِنْهُ كَمَا سَمِعَ وَ أَظُنُّ ذَلِكَ قَبْلَ سَنَةِ ثَلَاثِمِائَةٍ أَوْ قَرِيباً مِنْهَا قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ الْفَدَكِيُّ قَالَ قَالَ الْأَوْدِيُّ بَيْنَا أَنَا فِي الطَّوَافِ قَدْ طُفْتُ سِتَّةً وَ أُرِيدُ أَنْ أَطُوفَ السَّابِعَةَ فَإِذَا أَنَا بِحَلْقَةٍ عَنْ يَمِينِ الْكَعْبَةِ وَ شَابٌّ حَسَنُ الْوَجْهِ طَيِّبُ الرَّائِحَةِ هَيُوبٌ وَ مَعَ هَيْبَتِهِ مُتَقَرِّبٌ إِلَى النَّاسِ فَتَكَلَّمَ فَلَمْ أَرَ أَحْسَنَ مِنْ كَلَامِهِ وَ لَا أَعْذَبَ مِنْ مَنْطِقِهِ فِي حُسْنِ جُلُوسِهِ فَذَهَبْتُ أُكَلِّمُهُ فَزَبَرَنِيَ النَّاسُ فَسَأَلْتُ بَعْضَهُمْ مَنْ هَذَا فَقَالَ ابْنُ رَسُولِ اللَّهِ يَظْهَرُ لِلنَّاسِ فِي كُلِّ سَنَةٍ يَوْماً لِخَوَاصِّهِ فَيُحَدِّثُهُمْ وَ يُحَدِّثُونَهُ فَقُلْتُ يَا سَيِّدِي مُسْتَرْشِدٌ أَتَاكَ فَأَرْشِدْنِي هَدَاكَ اللَّهُ قَالَ فَنَاوَلَنِي حَصَاةً فَحَوَّلْتُ وَجْهِي فَقَالَ لِي بَعْضُ جُلَسَائِهِ مَا الَّذِي دَفَعَ إِلَيْكَ ابْنُ رَسُولِ اللَّهِ فَقُلْتُ حَصَاةٌ فَكَشَفْتُ عَنْ يَدِي فَإِذَا أَنَا بِسَبِيكَةٍ مِنْ ذَهَبٍ فَذَهَبْتُ فَإِذَا أَنَا بِهِ قَدْ لَحِقَنِي فَقَالَ ثَبَتَتْ عَلَيْكَ الْحُجَّةُ وَ ظَهَرَ لَكَ الْحَقُّ وَ ذَهَبَ عَنْكَ الْعَمَى أَ تَعْرِفُنِي فَقُلْتُ اللَّهُمَّ لَا قَالَ أَنَا الْمَهْدِيُّ أَنَا قَائِمُ الزَّمَانِ أَنَا الَّذِي أَمْلَؤُهَا عَدْلًا كَمَا مُلِئَتْ ظُلْماً وَ جَوْراً إِنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ وَ لَا يَبْقَى النَّاسُ فِي فَتْرَةٍ أَكْثَرَ مِنْ تِيهِ بَنِي

إِسْرَائِيلَ وَ قَدْ ظَهَرَ أَيَّامُ خُرُوجِي فَهَذِهِ أَمَانَةٌ فِي رَقَبَتِكَ فَحَدِّثْ بِهَا إِخْوَانَكَ مِنْ أَهْلِ الْحَق

1- *Ghaibat Tusi:* The venerable Shaykh, Muhammad bin Hasan Tusi writes in his *Ghaibat*:

"A group of scholars has narrated from Harun bin Musa Talakbari and he has narrated from Ahmad bin Ali Razi that he said that once a venerable man in Rayy came to Abul Husain Muhammad bin Ja'far Asadi (a representative of Imam Zaman) and narrated two incidents in connection with Imam Zaman (a.s.) and I also heard them and I think that this occurred before the year 300 A.H. approximately.

An elderly man narrated from Ali bin Ibrahim Fadki that Oodi said:

"I was performing the Tawaf of the Kaaba. I had completed six rounds and was starting on the seventh when I saw a young man on the right side of the Kaaba and fragrance was coming from him. His awe had affected the people and they had surrounded him so that they may speak to him. I have not heard anyone speak in a more pleasant way nor seen anyone with a better demeanor. I also went there so that I may also get a chance to speak to him, but the crowd pushed me back. I asked the people who he was. People said he is son of Allah's Messenger, who comes here for one day every year to meet his special followers and speak to them. I called out: My chief, I also want to speak to you so that you may guide me. When he heard this he threw some pebbles towards me which I picked up. People asked: What did he throw towards you? I said: Pebbles. And I opened my fist but saw that they were pieces of gold. I began to follow him till I joined him. He said: Now my proof is complete on you, the truth has become manifest and your blindness is gone. Do you know who I am? I said: No, by Allah.

He said: I am the same Mahdi. I am the Qaim who would fill the earth with justice and equity as it would be fraught with injustice and tyranny. Know that the earth is never without Divine Proof. And people cannot remain on nature for more than the period Bani Israel remained in the Tiyah desert (forty years). The time of my reappearance has arrived. What I have said is a trust with you, which you must convey to your Shia brothers."

This traditional report is also mentioned in the *Kharaij* of Fadaki and in *Ikmaaluddin* narrated from Taliqani quoting from Ali bin Ahmad Khadiji Kufi from Azdi.

The author says: "The time of my reappearance has arrived" is perhaps statement in which Bada has occurred and His Eminence (a.s.) has informed about a matter, which was not definite and was subject to condition. And it is possible that 'reappearance' implies the matter becoming clear to the people through the envoys of His Eminence (a.s.).

An elderly man in Fustat City

2- *Ghaibat Tusi:* From the same chains, it is narrated from Ahmad bin Ali Raazi from Muhammad bin Ali from Muhammad bin Ahmad bin Khalaf that he said:

"We went the Abbasid Mosque, which is at a distance of two stages from Fustat and our servants left us alone. Only a Persian was left with us in the Mosque. I noticed a gentleman in the corner of the mosque and he was engrossed in devotions. When it was noon, I prayed the Noon Prayer at the earliest time and invited that gentleman for dinner. He accepted the invitation.

After dinner I asked him what his name was and his father's name and his nativity and profession etc. He replied: My name is Muhammad bin Ubaidullah, I am from Qom and I am in search of truth since the last thirty years. I have lived in various places during this period and spent around twenty years in Mecca and Medina and studied the traditional reports. In the 29th year, I circled the Kaaba and when I reached Maqam Ibrahim, I prayed there. After that I dozed a little bit and then I heard someone reciting a supplication that I had never heard before. I was startled and I saw that it was a young handsome man of medium height who was reading that Dua. Then he came out of the Haram and started Sayy. I followed him, because the Almighty Allah inspired me that he was the master of the age. When he completed the Sayy, he set out from there and I followed him; but as I neared him I was stopped by a tall man of black skin who said: "What do you want?"

I began to tremble in fear and halted in my steps and that gentleman disappeared. I remained standing there in bewilderment for a long time. At last I returned from there condemning my own self, that why I was cowed down by a black. I returned and prayed to the Almighty Allah: I invoke You in the name of Your Prophet, please don't waste my efforts and show me that which will satisfy and show him to me again.

After some years, I visited the tomb of the Messenger of Allah (s.a.w.s.). One day I was seated between his tomb and his pulpit when I dozed. Someone shook my arm. When I opened my eyes, I saw that same black man. He asked:

"How are you?"

"All right, but I was angry at you."

"You should not have done that. I was commanded to scold you. You should thank Allah and be pleased that you have seen him; it is enough."

Then he mentioned one of my brothers in faith and asked him how he was.

"He is in Barqa."

"You are right."

Then he mentioned another friend of mine who was a very pious man.

"He is in Alexandria."

He asked about many of my friends and then asked me about a stranger that "how that Nakhfur was."

"I don't know him."

"Yes, how can you know him? He is Roman and the Almighty Allah will guide him and he will come from Constantine to render help."

Then he asked about another person and I again said that I had no clue who he was.

"He is from the Hayyat area and he is a helper of my lord and master. Now you may tell your associates that we are hopeful that the Almighty Allah will take revenge from the oppressors and permit us to help the oppressed. I have just conveyed the same message to a some of our associates. You must not worry much; continue to obey the Almighty Allah and the time of reappearance is near."

Yusuf bin Ahmad Ja'fari

3- ***Ghaibat Tusi:*** It is narrated from Ahmad bin Abdun from Abul Hasan Muhammad bin Ali Shajjai Katib from Abu Abdullah Muhammad bin Ibrahim Nomani from Yusuf bin Ahmad Ja'fari that he said:

"I performed the Hajj in 306 A.H. and then stayed in Mecca till 309 A.H. and then moved to Syria. I was on the way when I missed the Morning Prayer. When I descended from the litter to perform it, I saw four persons riding on a litter. I was very surprised. One of them asked: Why are you surprised? You have missed your prayer and have gone against your religion.

I said: How do you know about my religion?

He said: You want to see the Master of your Age.

I said: Yes, that is true.

He indicated to one of his companions.

I said: But he is having many signs.

He asked: What sign do you want to see? Do you want to see this she-camel rise up to the heavens along with its litter; or only this litter should rise up to the sky?

I said: Whatever of these happens will be a sign for me.

As soon as I said this, I saw the she-camel rise up to the sky along with the litter.

Ahmad bin Abdullah Hashmi

4- ***Ghaibat Tusi:*** It is narrated from Ahmad bin Ali Raazi from Muhammad bin Ali from Muhammad bin Abde Rabb Ansari Hamadani from Ahmad bin Abdullah Hashmi a descendant of Abbas that he said:

"One day in Sarmanra when His Eminence, Imam Hasan Askari (a.s.) passed away I went to his house. When his bier was taken out of his chamber and placed outside, we were thirty-nine persons who come to attend the funeral. Just then a child who apparently seemed to be ten years old, came out with a sheet on his shoulder and face. As soon as he entered, such an awe struck us that we rose up to welcome him. He stood up and all of us stood behind him. He recited the funeral prayers and then went away. But he did not go back into the room from which he had emerged; he went into another room."

Abu Abdullah Hamadani says: "I met Ibrahim bin Muhammad Tabrizi in Maragha and he also narrated to me the above report of Ahmad bin Abdullah Hashmi verbatim."

Abu Nuaim Ansari

5- ***Ghaibat Tusi:*** It is narrated from Ali bin Ayez Razi and he has narrated from Hasan bin Wajna Nasibi and he from Abu Nuaim Muhammad bin Ahmad Ansari that:

"We were in Mecca sitting near the spout with a group of thirty Umrah pilgrims among whom were Mahmoodi, Allaan Kulaini, Abu Haitham, Abu Ja'far Ahwaal Hamadani, Muhammad bin Qasim Alawi comprising 30 persons. Except for Muhammad bin Qasim Alawi Aqiqi none of them was Shia. It was the 6th of Zilhajj of the year 293 A.H. A young man approached us wearing *Ihraam* dress and carrying his slippers in his hands. He came among us and due to his awe and majesty we stood up and greeted him with *Salaam*. He glanced to the left and right and sat down among us. He asked: 'Do you know what His Eminence, Imam Ja'far Sadiq (a.s.) used to say in his supplication?' We asked: 'What did he recite?' He said: 'He used to say:

O Allah, indeed I ask You by Your name due to which the sky and the earth stand, and by which it is possible to distinguish between right and wrong. Due to which different and separated people come together and by which there develops differences and dispersion in cohesive groups; and through which are calculated the number of sand particles in the desert, the weight of the mountains and the measure of water in the oceans. Bless Muhammad and the Progeny of Muhammad and widen and ease all my affairs for me.'

Then the handsome youth stood up and we also followed by way of respect. He began to perform the circumambulation *(Tawaf)*. As a result of his awe we forgot to ask him who he was. The next day at the same time, he completed the *Tawaf* and came to us and sat down among us in the same way. Then he glanced to the right and left and asked: 'Do you know what supplication Amirul Momineen used to recite after the obligatory prayers?' We asked: 'What did he recite?' He said: 'He used to recite as follows:

O Allah, it is towards You that voices are raised. Supplications are addressed to You alone. Before You only are cheeks placed in submission. Humility and lowliness is shown to You. Your command is honored in all the matters. O the best of those who are beseeched and One Who is better than all those who bestow. O the true one. O the forgiving one. O one who never breaks His promise. O one who also commands to ask from Him and also promises the fulfillment of supplications. O one who has said: 'Call upon Me, I will answer you.' O one who said: 'And when My servants ask you

concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.' O one who said: Say: 'O my servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.'

Then he looked to the right and the left and asked: 'Do you know what Amirul Momineen used to recite in the prostration of thankfulness *(Sajdah Shukr)?* 'Please tell us what he used to say,' we replied. He said: 'He used to say:

The weeping of those who weep does not increase anything except Your generosity and kindness. O one who has the treasures of the heavens and the earth. O one whose mercy is widespread. My sins cannot restrain Your favors from reaching me for which I pray to You. Regarding my affairs, do what befits You. You are powerful over every type of punishment and You have complete right upon all of them. I have no argument to support my case in Your court and neither have I an opportunity to present excuse. I present my sins to You and I confess of having committed them so that You may forgive them and You are the best of those who know. I dissociate myself of all the sins that I have committed and all the mistakes I made and all the evils deeds I have performed. O my Lord, forgive me and have mercy on me and overlook all that You know for You are the most powerful and kind.'

After that the young man arose and began to circle the Kaaba. We all also rose up to pay respect. The next day he again came to us at the same time and like the previous day we welcomed and greeted him. He sat down in our company and glanced at the right and left. Then he said: Ali Ibnul Husain, Chief of those who prostrate (Sayyid us-Saajideen) used to recite this at this place in prostration (so saying he pointed to the Black Stone):

'Your slave is at Your threshold, Your destitute is at Your door, You are asked for those things over which none except You have power.'

Then he looked to the right and the left and glanced at Muhammad bin Qasim Alawi from among us and said: 'O Muhammad bin Qasim, you are, *Insha Allah* on the right path.'

Then he arose and entered the circling of the Kaaba. There was none among us that had not learnt by heart the supplications he had recited, but we forgot to ask him about himself everyday.

Mahmoodi asked us: 'Do you know this man?' 'No,' we replied. He said: 'By Allah, he is the Master of your time.' We asked: 'How do you know, O Abu Ali?' He said: 'I prayed to my Lord for seven years to let me have the glimpse of the Master of the Age.'

Then he said: 'Seven years ago that same gentleman was reciting the supplication of *Isha* in Arafat. I asked him: 'Who are you?' He replied: 'I am a human being.' I asked: 'From which race of human beings?' He said: 'From the Arabs.'

Then I asked: 'From which Arab clan?' He said: 'From the most noble and high clan.' I asked: 'Which is that?' He replied: 'Banu Hashim.' I asked: 'From which branch of Banu Hashim?' He said: 'That which is the highest in giving counsel and worthy of praise in its loftiness.' I asked: 'From which of these persons?' He said: 'From those who split the heads, fed the poor and prayed in the dead of the night when the people slept.'

I said to myself that he was an Alawite and I was inclined to the Alawites. Then he disappeared. I don't know whether he went to the sky or into the earth. I asked those who were around him whether they knew that Alawite gentleman. 'Yes,' they replied, 'He comes with us every year on foot to perform the Hajj.' I told them that I didn't see their footprints. Then I went towards Muzdalifah in a condition of grief and sorrow. That same night I saw the Holy Prophet (s.a.w.s.) in dream. He said: 'O Ahmad, you have seen what you desired.' I said: 'My master, who was he?' He replied: 'The one you saw yesterday at Asr was the Imam of your time.'

Abu Nuaim the narrator of this tradition says: When I heard this from Abu Ali Mahmoodi, I scolded him why he did not inform us about it. Abu Ali said: I also forgot it when you were talking to him.

Also the Shaykh says: in *Ghaibat*: Harun bin Musa Talakbari from Abu Ali Muhammad bin Hamam and he from Ja'far bin Muhammad bin Malik Kufi from Muhammad bin Ja'far bin Abdullah from Abu Nuaim Muhammad bin Ahmad Ansari has narrated the same lengthy tradition.

Ikmaaluddin: Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Abul Qasim Ja'far bin Ahmad Alawi Riqqi Uruzi: Narrated to me Abul Hasan Ali bin Ahmad Aqiqi: Narrated to me Abu Nuaim Ansari Zaidi that:

"We were in Mecca sitting near the spout with a small group of Umrah pilgrims among whom were Mahmoodi, Allaan Kulaini, Abu Haitham, Abu

Ja'far Ahwaal Hamadani, Muhammad bin Qasim Alawi comprising 30 persons. Except for Muhammad bin Qasim Alawi none of them was a Shia..."

After that he narrated the same report just as the Shaykh has narrated and then he said: This incident was narrated to us by Ammar bin Husain bin Ishaq from Ahmad bin Khizr from Muhammad bin Abdullah Iskafi from Sulaym from Abu Naeem Ansari. And I have also heard it from Muhammad bin Ali bin Muhammad bin Hatim from Ubaidullah bin Muhammad bin Qasbani from Ali bin Muhammad bin Ahmad bin Husain from Abu Ja'far Muhammad bin Ali Munqazi Hasani. And also Tabari has mentioned it in *Dalailul Imamah* quoting from Harun bin Musa Talakbari.

Ali bin Mahziyar Ahwazi

6- ***Ghaibat Tusi:*** It is narrated from a group of scholars from Talakbari from Ahmad bin Ali Raazi from Ali bin Husain from a man from Qazwin from Habib bin Muhammad bin Yunus bin Shazan Sanani that he said:

"I came to Ali bin Ibrahim bin Mahziyar Ahwazi and asked him about the progeny of Abu Muhammad (a.s.) and he replied: "Brother, you have indeed asked me about a great matter. Listen, I performed twenty Hajjs hoping to meet Imam Zamana (a.s.) but I was not successful. One night I dreamt that a caller was saying: O Ali bin Ibrahim, the Almighty Allah has permitted me to perform the Hajj.

I could not understand that statement that night but in the morning, when I got the import of it, I began to wait eagerly for the Hajj season.

When the Hajj season arrived, I prepared for the journey and set out to Medina. When I reached Medina, I inquired from the people about the descendants of Imam Hasan Askari (a.s.) but could not get any information. I was very much worried and at last set out for Mecca. On the way, one day at Johfa when I headed for Ghadeer, which is at a distance of four miles from Johfa. I reached there and prayed in the Masjid and after that I supplicated the Almighty Allah very fervently; but the aim was not fulfilled there also. So I went to Asqalan and thus passing each stage in turn, reached Mecca. I stayed there for some days and remained busy in performing the Tawaf and other devotions.

One night, when I was doing the Tawaf, I noticed an extremely handsome and fragrant young man walking about and doing the Tawaf of the

Kaaba. Some feelings arose in my heart; I moved towards him and touched him.

He asked: Where do you belong to?

I said: Iraq.

He asked: Where in Iraq?

I said: Ahwaz.

He asked: Do you know Ibne Khazib.

I said: May Allah have mercy on him, he has passed away.

He also expressed regret and said: May Allah have mercy on him, he used to spend the nights in worship and was a sincere supplicant. Do you know Ali bin Ibrahim Mahziyar also?

I said: I am Ali bin Ibrahim.

He said: O Abul Hasan, may Allah keep you in health. Where is the sign that you received from Imam Hasan Askari (a.s.)?

I said: It is with me.

He said: All right, take it out.

When I took it out and he saw it, he was moved by it.

After that he said: O Mahziyar, the order for you is that you go on your way and make preparations. When a part of the night has passed, you should come to the pass of Bani Aamir. You will find me there.

Thus, I returned to my lodging and when it was past midnight, I prepared my mount, loaded my belongings and sat astride the animal to set out for the pass of Bani Aamir. On reaching there, I found that same youth calling out for me, saying: O Abul Hasan, come this side.

I turned my mount in that direction. When I reached him, he greeted me and said: Follow me, brother.

We set out from there making conversation, passing the mountains of Arafat and finally reached the mountains of Mina. The dawn was about to break when we were between the hills of Taif.

That youth asked me to dismount and recite the Midnight Prayer.

I recited the Midnight Prayer and he asked me to recite the Watr Prayer; which I also performed.

Then he said: Recite the dawn recitations and perform the prostration of thanks, which I also completed.

After that he mounted and asked me also to mount my beast. Then we set out from there till we reached the mountain peaks of Taif. He asked: Can you see anything?

I replied: Yes, I can see a sand dune on which a woolen tent is fixed through which light is filtering and this sight is pleasing to me.

He said: That is our destination. Then he said: All right brother, move on. He started and I followed him till we came down from the mountains and he said: Now dismount from your beast as even tyrants have to show humility here. And leave the rein free.

I asked: Who is there to take care of my beast?

He said: This is the sanctuary of Imam Qaim (a.s.) and none but a believer can enter and neither will anyone leave it except for a believer.

I left the rein and the two of us began to walk till that youth reached the entrance of the tent asking me to wait outside. He returned after a few moments and asked me to enter the tent. When I entered, I saw a person dressed in a waist cloth, with a sheet that was covering him. He was wheaten complexion, medium height, round head, wide forehead, eyebrows joined, prominent nose, full cheeks, and a mole on his right cheek; it seemed as if a grain of musk was placed on Amber.

When I noticed His Eminence, I greeted him and he replied to me and asked me about the people of Iraq.

I said: Maula, the people of Iraq are living a life of disgrace and they are the most degraded of all.

He said: O Ibne Mahziyar, one day you will rule them just as they are ruling you today and that day, they shall be humiliated.

I said: Master, you are very remote from your country and this will take a long time.

He said: O Ibne Mahziyar, my father, His Eminence, Abu Muhammad (a.s.) has told me not to live in the community on which the Almighty Allah is infuriated and that which is failure in the world as well as the hereafter; and a painful chastisement is reserved for them.

He has also told me to live in inaccessible mountains away from habitations. Allah is your helper, live in dissimulation till the Almighty Allah allows me to reappear.

I asked: When will this reappearance be?

He replied: When you would be denied access to Kaaba. When the sun and the moon come together and will be surrounded by planets and stars.

I asked: Son of the Messenger of Allah, when will this come about?

He replied: In so-and-so year, when Dabbatul Ardh will appear between Safa and Marwah. Who would be having the staff of Prophet Musa (a.s.), the ring of Prophet Sulaiman (a.s.). He will usher the people to the field of gathering.

The narrator says: I stayed there for some days, after which I was ordered to return. I came back to my lodge and then set out from Mecca to Kufa. My servant was present to serve me on the way and throughout the journey I was in absolute comfort. May the Almighty Allah bless Muhammad and his Purified Progeny."

7- *Ghaibat Tusi:* It is narrated from a group of scholars from Ja'far bin Muhammad bin Quluwayh etc. from Muhammad bin Yaqub Kulaini from Ali bin Qays from some official of Sawad that he said:

"I just saw Nasim in Sarmanra that she broke the door of the house of Imam Hasan Askari (a.s.) and he (Imam Zamana (a.s.)) came out and seeing her with the axe asked: What are you doing in my house?

Nasim said: "Ja'far thinks that your father has passed away without leaving any issue. I am sorry if this is your house; I will leave immediately."

8- *Ghaibat Tusi:* It is narrated from the same chains from Ali bin Muhammad from Muhammad bin Ismail bin Musa Ibne Ja'far – he was the oldest leader of the family of Muhammad in Iraq – who said:

"I (Muhammad bin Ismail bin Musa) saw the son of Hasan bin Ali bin Muhammad Askari (a.s.) between the two mosques (Mecca and Medina). He was a youth."

9- *Ghaibat Tusi:* It is narrated from the same chains from the servant of Ibrahim bin Abda Nishapuri that he said:

"I was standing with Ibrahim on Safa mountain when a youth came and stood over Ibrahim. He took hold of his book of rituals of Hajj and told him about some matters."

10- *Ghaibat Tusi:* It is narrated from the same chains from Ibrahim bin Idris that he said:

"I saw him after the passing away of Abu Muhammad Askari (a.s.) when he had grown up; I kissed his hand and his head."

11- *Ghaibat Tusi:* It is narrated from the same chains from Abu Ali bin Mutahhar that he said:

"I saw him," and he went on to describe him.

12- *Ghaibat Tusi:* It is narrated from Ahmad bin Ali Raazi from Abu Zar Ahmad bin Abi Surah, same is reported by Muhammad bin Hasan bin Abdullah Tamimi and he was a Zaidiyyah; that he said:

"Once I went to Heer and saw a handsome youth praying there. After that the two of us reached Mashra. He asked: O Abu Surah, where are you headed?"

I said: To Kufa.

He asked: But with whom?

I said: With other people.

He said: No, you will travel with us.

I asked: What do you mean: 'with us'?

He replied: With me.

Thus the two of us set out from there and when we reached the graveyard of Masjid Sahla, he said: That is your destination, if you want you may proceed.

He also said: You should go to Ibne Raazi Ali bin Yahya, who will give to you some money which is with him.

I asked: Why would he give me anything?

He replied: You mention the amount, where it is placed and with which it is covered.

So I asked: Who are you?

He replied: I am Muhammad bin Hasan Askari.

I asked: What if refuses to give me anything in spite of the signs?

He said: I am behind you.

Ibne Abi Surah says: When I went to Ibne Raazi and mentioned the signs, he gave that amount to me. I told him that he had said that he was behind me.

Ibne Raazi: After this sign there is no need of any verification as other than the Almighty Allah no one had any knowledge of it.

In another report it is added that Abu Surah said: That young man asked about my well being and I mentioned my precarious finances. We continued our journey till we reached Nawawis at dawn. When we sat down at a spot, he dug in the sand with his fingers and water appeared. He performed the ablution and prayed thirteen units of prayer. Then he said: Go to Abul Hasan Ali bin Yahya, convey my greetings to him and say that that person has told him to give you a hundred dinars from the seven hundred dinars that are buried at such and such place.

So I went to his place immediately, knocked at his door and maid called out from inside: Who is there?

I said: Tell your master that Abu Surah has come to meet him.

Then I heard Abul Hasan remark: What does Abu Surah have to do with me?

But in spite of that he came out and I narrated the whole story to him. He went inside and brought a hundred dinars and gave them to me. Then he asked: Did you shake hand with the Imam? Yes, I said.

He took my hand and rubbed it on his face and eyes.

Ahmad bin Ali says that Abdullah bin Hasan bin Bashar Khazzaz has also narrated the same report to Muhammad bin Ali Ja'fari.

A similar report is mentioned in *Al-Kharaij wal Jaraih* as well.

13- ***Ihtijaaj & Ghaibat Tusi:*** It is narrated from Muhammad bin Yaqub directly from Zuhri that he said:

"I made great efforts and spent a lot to meet Imam Zamana (a.s.). Thus I went to Amari and remained in his service. After a long time, I expressed to him the wish to see the Master of the Age (a.s.). He said: There is no way you can meet him.

When I continued to insist, he said: Come tomorrow at early dawn.

So I came to him next morning and found a young man in his company dressed as a trader and carrying some trading goods below his arms. I came near to Amari and he gestured to me. I moved towards that gentleman and asked him whatever I wanted. He replied and when he was about to go inside Amari said: If you want to ask him anything, ask him now; you will never see him again.

Thus as I was about the ask him something, he said the following and entered the room without listening to me:

"Accursed, accursed is the one who delays the Maghrib Prayer so much that stars become visible. Accursed, accursed is the one who delays the Morning Prayer so much that stars disappear."

Abu Sahl Naubakhti

14- ***Ghaibat Tusi:*** Ahmad bin Ali Razi has narrated from Muhammad bin Ali from Ubaidullah bin Muhammad bin Jaban Dahqan from Abu Sulaiman Dawood bin Ghassan Bahrani that he said:

"Abu Sahl Ismail bin Ali Naubakhti told me that Imam M-H-M-D bin Imam Hasan Askari (a.s.) was born in Samarrah in 256 A.H. His mother was Saiqal; his patronymic is Abul Qasim and the Messenger of Allah (s.a.w.s.) had mentioned the same patronymic and said: His name will be same as mine, his patronymic will be same as mine and his title will be Mahdi. He will the Divine Proof, the Awaited one and the Master of the Age.

Ismail bin Ali further says: When Imam Hasan Askari (a.s.) was in his fatal illness, I was present with him. He summoned his servant, Aqeed, who was a Nubian black. Prior to this he was in the employ of Imam Ali Naqi (a.s.). It was he that had brought up Imam Hasan Askari (a.s.). Imam (a.s.) told him: "O Aqeed, boil for me some mastic water." Aqeed obeyed and after the water was procured, Saiqal, the mother of Imam-e-Zamana (a.t.f.s.) brought it to His Eminence.

His Eminence took hold of the vessel but his hands shook so much that the bowl clattered against his teeth. The Imam let go of the vessel and said to Aqeed: "Go inside the house where you will find a boy in prostration. Bring him to me."

Abu Sahl says: Aqeed said: When I went inside to bring that boy I saw that the boy was in a prostration and he had raised his index finger to the sky. I saluted him. He shortened his Prayer. I said respectfully: "The master has called you." At that moment his mother arrived and taking his hand brought him to his father.

Abu Sahl says: When the boy came to His Eminence, he saluted him. I saw that his face was glowing like a pearl, he had short hair and wide teeth. When the eyes of Imam Hasan Askari (a.s.) fell upon him, he wept and said: "O master of my family, give me this water so that I may proceed to my Lord." The young master complied and taking up the bowl of mastic water brought it to the lips of his father so that he may drink it. Then Imam Hasan Askari (a.s.) said: "Prepare me for the ritual prayer." That child kept a towel before the Imam and made ablution for him by washing his face and hands in turn. Then he did *Masah* of his head and both feet. The Imam said: "O my son, I give you glad tidings that you are the Master of the Time and the Proof of Allah on the face of the earth. You are my son and successor. You are born from me and you are M-H-M-D the son of Hasan son of Ali son of Muhammad son of Ali son of Musa son of Ja'far son of Muhammad son of Ali son of Husain son of Ali Ibne Abi Talib (a.s.) and you are from the progeny of the Holy Prophet (s.a.w.s.) and the last of the Purified Imams (a.s.). And the Messenger of Allah (s.a.w.s.) gave glad tidings about you and

informed about your name and patronymic. This was told me by my father from his purified forefathers – blessings of Allah be on Ahle Bayt. Indeed our Lord alone is worthy of praise and glorification."

Imam Hasan bin Ali Askari (a.s.) spoke these sentences and passed away at that very moment. May Allah bless them all.

Yaqub bin Yusuf Ghassani

14 (2)[1]**-** ***Ghaibat Tusi:*** It is narrated from Abul Husain Muhammad bin Ja'far Asadi that he said: Narrated to me Hasan bin Muhammad bin Aamir Ashari Qummi that he said: Narrated to me Yaqub bin Yusuf Zarrab Ghassani on his return from Isfahan that:

"I performed Hajj with some Sunni of my town in 281 A.H. When we reached Mecca, one of our companions took for us a house on rent in the Sauqul Lail street. It was a fortunate chance that the house was a property of Ummul Momineen Lady Khadija (s.a.) and which was now known as Darul Reza and was occupied an old lady. When I came to know that the house was called Darul Reza, I asked that old lady how she was related to the owner of the house and why it was called Darul Reza?

She said: I am one of the slave girls of the owner of the house and this house belongs to Ali Ibne Musa Reza (a.s.). Imam Hasan Askari (a.s.) has accommodated me in it, because I have remained his service.

When I heard this, I was impressed by that old lady, but I did not disclose it to my Sunni friends. Whenever I used to return from Tawaf at night, I used to sleep in the verandah with them. We used to close the door and also place a huge stone behind it. One night I saw a lamp in the verandah where we slept. Then I saw the door being opened automatically and a medium stature, wheat complexion and physically fit young man who had a mark of prostration, wearing a shirt, a wrap and wearing shoes without socks, enter and ascend to the attic occupied by the old lady. She had told us not to go up, as her daughter lived there.

When the man went to the attic, I noticed that the light that was present in the verandah had now reached the attic. My friends also noted this and they thought that the man was visiting the daughter of that old lady and it seemed

[1] Two traditions are numbered as 14- in *Biharul Anwar*, Vol. 52 Arabic edition.

as if he had done a Mutah marriage with her. And that this Alawite lady considered it lawful, 'although it was not so'.

Thus we saw that man regularly, but when we checked the door, we found it closed and the stone was also intact.

I became curious and I decided to ask the old lady about that man.

One day I said: O so-and-so, I want to ask you something in private, but I don't get a chance as others are also present. So when you notice that I am alone, you should come down from the attic.

She also said: I also want to speak to you in private, but I don't get a chance.

I asked: What do you want to talk to me about?

She said: See, don't mention this to anyone; he has told you not to fight with your companions and associates.

I asked: Who has told this?

She replied: I say it.

Since I was suspicious from before, I did not dare to ask anything else. I just asked what she meant by companions? (I was thinking that she was implying my present companions.). But she said: The companions who live with you in your house in your town. (and the fact was that I had regular controversies with them about religious matters).

So they complained about me and I ran away from there and went into hiding and now I understood that she was talking about them.

I asked: What is your concern with Imam Ali Reza (a.s.)?

She said: I am the maid of Imam Hasan Askari (a.s.).

When I became certain that she was connected to that family, I asked her about the hidden Imam and said: I adjure you, please tell me if you have really seen him yourself. She said: Although I have never seen him myself, because when I had left that place, my sister was pregnant. But Imam Hasan Askari (a.s.) had given me the glad tiding that I will see the hidden Imam at the end of my life that I will be to him same as I was to Imam Hasan Askari (a.s.).

Then she said: At present I live in Egypt, and I have come here because he sent a letter and thirty dinars to me with a Khurasani man unfamiliar with Arabic, and asked me to perform the Hajj. I came here hoping to see him as well.

Now I became sure that the man who frequented the attic was the Imam of the time. I took out the ten dirhams from which six were reserved from Imam Zamana (a.s.). I had initially vowed to put them at Maqam Ibrahim but later I thought that the best way was to spend them on the descendants of Lady Fatima (s.a.).

So I gave the ten dirhams to that lady and said: Give them to one who in your view is most deserving from the descendants of Lady Fatima (s.a.). I was expecting that she would give to the man who visited her place regularly.

She took the money to the attic and returned after sometime and said: I am not entitled to take it, you may put it where you had vowed to. Although you can take change it from dirham Razavia into another currency and put it there. (I did that and said to myself that whatever you have been ordered was from that gentleman only.)

Then I also had a copy of an epistle, which came from Qasim bin Alaa in Azerbaijan. I said to that lady: Show this copy to him, he definitely would be familiar with the writings of Imam Zamana (a.s.).

She said: Give it, I am familiar with it.

I showed it her and was thinking that perhaps she will be able to read it.

She said: I cannot read it here.

Then she took it upstairs and then came down after sometime and said: Yes, it is correct. And I also have some good news to you, which is beneficial to you and also beneficial to others as well.

After that the lady said: He is asking how you invoke blessings on your Prophet?

I replied: I do it as follows: *Allaahumma Salli alaa Muhammad wa Aali Muhammad wa Baarik Alaa Muhammad wa Aali Muhammad ka Afzali maa Sallaita wa baarakta wa tarahamta alaa Ibrahima wa aali Ibrahima innaka*

hameedum Majeed. (O Allah, bless Muhammad and the progeny of Muhammad and sanctify Muhammad and the progeny of Muhammad with the best of the blessings with which You bless and sanctify Ibrahim and the progeny of Ibrahim. Indeed You are the praised one and the majestic.)

She said: No, but when you invoke blessings, you should mention each name separately.

I said: All right.

The next day when she came down, she had a small chit with her.

She said: He says: When you invoke blessings on your Prophet, you should do so according to this formula.

I accepted the note and began to act accordingly. Then on many nights I saw him descend from the attic and the light accompanied him. I used to open the door and follow the light. But I could only see a light and that person did not become visible to me, till he reached the courtyard of the Kaaba. I also saw people of various countries visit the house and hand over their requests to that old lady. And I also saw that she used to return them to applicants along with their replies and spoke to them in a language, which I could not understand. I also met some of them on way back home till I reached Baghdad.

The Durood which was written by Imam Zamana (a.s.) for me is as follows:

"In the name of Allah, the Beneficent, the Merciful. O Allah, bless Muhammad who is the chief of the messengers and the proof of the Lord of world. Who was selected on the day of the covenant, who is the chosen and the selected one from the shaded springs. Purified from every trouble, immune from every defect, hopeful for salvation and the one having discretion of intercession in the religion of Allah.

O Allah accord honor to the edifice of his religion and grant respect to those evidences and give salvation to his proof, and exalt his status. Illumine his effulgence further and make his face more illuminated and increase his merits. And also increase his honor and raise up the effectiveness of his intercession and make his position the praised one, that the formers and the latters may envy.

And bless Amirul Momineen Ali Ibne Abi Talib (a.s.) and the successor of the divine messengers and the one who had a brilliant countenance and the leader of the worshippers and the chief of the successors and the proof of the Lord of the worlds.

And bless Hasan bin Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Husain bin Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibnul Husain, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Muhammad Ibne Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ja'far Ibne Muhammad, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Musa Ibne Ja'far, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibne Musa, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Muhammad Ibne Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibne Muhammad, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Hasan Ibne Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Khalaf Salih (righteous successor), the guide and the guided, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

O Allah bless Muhammad and his Ahle Bayt (a.s.), the guiding Imams and guided ones, the truthful learned, the righteous and pious, supports of

Your religion, pillars of Your Oneness, interpreters of Your revelation, Your proofs on Your creatures and Your representatives on Your earth, whom You have chosen for Yourself, and selected them from Your servants, satisfied them with Your religion, specialized them with Your recognition, bestowed them with Your nobility, humbled them with Your mercy, fed them with Your blessing, nourished them with Your wisdom, dressed them up in Your light, raised them with Your kingdom, surrounded them with Your angels, honored them with Your Prophet.

O Allah bless Muhammad and exceeding blessings be upon them, eternal, pure, no one is surrounded with it except You and none can encompass it except Your knowledge and no one can encompass it other than You.

O Allah bless Your Wali, enlivener of Your Sunnah, establisher of Your command, caller towards You, proof upon You and proof on Your creatures, Your caliph on Your earth and witness on Your servants.

O Allah exalt his help, increase his lifespan, and embellish the earth by increasing his survival. O Allah suffice him from the greed of the jealous, protect him from the mischief of plotters, prevent from him the intentions of the oppressors and deliver him from the hands of the tyrants.

O Allah, bestow him in his self, his progeny, his followers, his subjects, his confidants, his common ones, his enemies and all the people of the world whatever is near to his view and which is easy for his self and fulfill the best of his aspirations in the world and the hereafter, indeed You are powerful over everything.

O Allah! Put back, through him, in original form that which has been uprooted from Your religion, put in order again through him the confusion created in Your Book. Make clear, through him, the distortions made in Your commandments, so that Your religion regains its true spirit, on his hands, blooming and full of tenderness, progressive, up to date, liberated, savior, without doubts and uncertainties, without suspicions and obscurities, there being no falsehood lingering around him, nor any subversive activities in his presence.

O Allah! Enlighten the world with his truth and make oppression and tyranny take fright and flee, put a stop to reversal and subversion by relying upon him, once for all, pull down the edifice of corrupt wickedness forever by giving him a free hand, through him break up entirely totalitarianism, let him

deal the death-blow and wipe out the existence of the damned and accursed, and put an end to oppression perpetrated by the unjust tyrants, and set up justice and fairplay, put in force his "rule of life", far and wide, everywhere, over all jurisdictions, make all authorities serve to promote his sovereignty. O Allah, whoso runs away from him should be discredited and put to shame, whoso undermines his mission should be eliminated, whoso looks upon him with envy, and quarrel, may be cornered, back to the wall, whoso knows but denies his right may rot and disintegrate, make lighter and easy his mission, make haste to set in motion blossoming of his truth, let his glory shine in full brightness.

O Allah! Send blessings on Muhammad, the Chosen, on Ali, who pleased (Allah) better than others, on Fatima, the bright and beautiful, on Hasan, the agreeing, on Husain, the refined, and on all the rest of the closely connected appointed guardians, the favorite confidants, the signs leading unto guidance, the lighthouse of piety and wisdom, the trustworthy and safe handles, the strong rope, the right path. Bless Your dearest intimate friend, the authority You promised to protect, and (bless) the Imams, his children, spread their creed, build up their cause, let their thoughts and deeds reach far and wide, to the four corners of the world, in the matter of religion; in the worldly affairs and at the time of Final Judgment, verily You are able to do all things."

15- ***Amali Tusi:*** Abu Muhammad Fahham said: Narrated to me Abu Tayyib Ahmad bin Muhammad bin Batta that he never entered the shrine; he performed the Ziyarat from the window. He says:

"Once on the day of Ashura at noon when the sun was at its peak and the roads were deserted, I came out to perform the Ziyarat of Imam Hasan Askari (a.s.) at his shrine. But I dreaded the tyrants and oppressors of the town. Thus I came to the surrounding wall that led into the orchard. When I looked from there, I saw a man sitting at the door with his back to me. And as if he was looking at something in his notebook. Then he addressed me: O Abu Tayyab, where are you going?

His voice was very similar to that of Husain bin Ali bin Abu Ja'far bin Reza. I said to myself that perhaps it was Husain who had come for the Ziyarat of his brother. So I said: My chief, I am going to do the Ziyarat from the window. When I come back I will fulfill your rights also.

He said: Why from the window? Why not from inside?

I replied: There is an owner of this house and I cannot enter without his permission.

He said: You are our true devotee and follower. Would we disallow you to enter our place? Go in and perform the Ziyarat.

So I came upto the door and found no one there. I was worried and called for the sentry who opened the door for me and I entered.

Then we used to tell Abu Tayyab: You never used to go in. You did the Ziyarat from outside only?

He said: The owner of the house had given permission to me and you people remain."

Ahmad bin Ishaq Qummi

16- ***Ikmaaluddin:*** Saduq (r.a.) has narrated from Ali bin Abdullah Warraq from Saad bin Abdullah Ashari from Ahmad bin Ishaq Qummi that he said:

"I went to Imam Hasan Askari (a.s.) and wanted to inquire about his successor. His Eminence, preceded me in the matter and said as follows: "O Ahmad bin Ishaq! The Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (a.s.) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out."

Ahmad asked: "Who is the Imam and Caliph after you?" Imam Hasan Askari (a.s.) arose and hurried inside his house and returned after a short while, carrying on his shoulders a boy, whose face seemed to be like the full moon and he looked three years old. After that, His Eminence, Imam Hasan Askari (a.s.) said:

"O Ahmad! If you were not having a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (s.a.w.s.). He would fill the earth with justice and equity, as it would be fraught with injustice and oppression. O Ahmad! In this community his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction; but one whom Allah has

kept steadfast in the belief of his Imamate and given the divine opportunity *(Taufeeq)* to pray for his reappearance."

Ahmad immediately asked, "Is there any sign or symbol so that it may satisfy my heart?"

Just then the boy, who looked like a full moon, began to speak and he said:

"I am the remnant of Allah on His earth and the avenger from His enemies and do not demand proof after what you have seen..."

After hearing these words of the Proof of Allah, Ahmad went out of the house of Imam Hasan Askari (a.s.) in such a condition that his complete being was surrounded by joy. When again he came to Imam Hasan Askari (a.s.) the next day, he said: "O son of Allah's Messenger! I was very much pleased with the favor you bestowed me that day. Thus what is the continuing practice of Khizr and Dhulqarnain?"

Imam Hasan Askari (a.s.) said, "Prolonged occultation."

Ahmad at once said: "O son of Allah's Messenger, would the occultation of the Promised Imam (a.s.) be also prolonged?"

Imam (a.s.) replied, "By my Lord! Yes, so much so, that even those who had accepted him, would turn away from their belief and none shall remain except one from whom Allah has taken the covenant of our guardianship and in whose hearts is rooted our love and those who support it with their hearts.

O Ahmad bin Ishaq! This is the command of Allah and one of the divine secrets and one of the Unseen matters of Allah. So remember what I am telling you and keep it confidential and conceal it from those who are not worthy of it. And be thankful of this bounty so that tomorrow in Qiyamat you may reside in Paradise with us."

Shaykh Saduq (a.r.) says: I heard this tradition only from Ali bin Abdullah Warraq and found it only in his writings. So I asked him about it and he narrated it to me from Saad bin Abdullah from Ahmad bin Ishaq (r.a.) which I have mentioned.

Yaqub bin Manfus

17- ***Ikmaaluddin:*** Saduq has narrated from Abu Talib Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi: Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud Ayyashi: Narrated to us Adam bin Muhammad Balkhi: Narrated to me Ali bin Husain bin Harun Daqqaq: Narrated to us Ja'far bin Muhammad bin Abdullah bin Qasim bin Ibrahim bin Malik Ashtar that he said: Narrated to me Yaqub bin Manfus[1] that he said:

"I went to Abi Muhammad Hasan bin Ali (a.s.) to find him sitting at his usual place in his house. There was a room to his right with a curtain at its entrance.

I asked the Imam: Who is the master of this affair? He replied: Lift that curtain. When I lifted the curtain, I saw a boy aged eight or ten years, having a broad forehead, fair complexion, pearl-like upper lip. Soft and clear palms, broad shoulders, long knees, a mole on the right cheek, hair reaching to the forehead, who came out and went on to sit in the Imam's lap. The Imam said: This is your master. Then he said to the child: Son, go back till the appointed Hour. So the child arose and went into the room. I was looking at him continuously. Then the Imam said to me: Yaqub, go and look in the room. When I entered that room, there was no one there."

Abu Harun

18- ***Ikmaaluddin:*** It is narrated from Ali bin Hasan bin Faraj Muezzin (r.a.) that he said: Narrated to us Muhammad bin Hasan Karkhi:

"Abu Harun - a person who belongs our school of thought - said: "I saw His Eminence, the Master of the Age while his face shone like a full moon and I saw a line of hair on his navel. When I removed the cover, I saw that he was circumcised. When I asked Abu Muhammad (a.s.) about it, he said: This is the way he was born and this is the way we all (Imams) are born. But we moved the knife over him just in keeping up with the practice." This traditional report is also mentioned in the *Ghaibat* of Shaykh Tusi from a group of scholars quoting from Shaykh Saduq (a.r.).

19- ***Ikmaaluddin:*** It is narrated from Muhammad bin Ali Majiluwayh (r.a.) that he said: Narrated to us Muhammad bin Yahya Attar: Narrated to me Ja'far bin

[1] Also mentioned in sources as Manqush.

Muhammad bin Malik Fazari: Narrated to me Muawiyah bin Hakim and Muhammad bin Ayyub Ibne Nuh and Muhammad bin Uthman Amari (r.a.), they said:

"Abu Muhammad Hasan Askari (a.s.) acquainted us, forty persons, with his newborn son, His Eminence, Mahdi, while we were present at his house. He said: 'This son of mine is my Imam and Caliph for you after me. Obey him and after me do not become disunited in your religion, that you be destroyed. But you should know that, after this day, you will not see him.' They said: We left his place and after only a few days he [Imam Askari (a.s.)] passed away."

Muhammad bin Uthman

20- ***Ikmaaluddin:*** It is narrated from Ibne Walid from Himyari that he said:

"I was with Ahmad bin Ishaq in the presence of Amri (r.a.). I said to Amri: I ask you about a subject, as Allah, the Mighty and the High has said in the story of Ibrahim (a.s.): So you not believ ? He said: Yes, but in order to satisfy my heart. Have you seen my Master? He said: Yes, and he has a neck like this, pointing with both of his hands to his own neck."

A Man from Fars

21- ***Ikmaaluddin:*** It is narrated from Ali bin Ahmad Daqqaq and Muhammad bin Muhammad Isaam Kulaini and Ali bin Abdullah Warraq - May Allah be pleased with them – they said: Narrated to us Muhammad bin Yaqub Kulaini: Narrated to me Ali bin Muhammad: Narrated to me Muhammad and Hasan sons of Ali bin Ibrahim in the year 279: Narrated to us Muhammad bin Ali bin Abdur Rahman Abdi from Abde Qais – from Zau bin Ali Ijli from a man of Fars, whom I heard saying:

"I reached Surra Man Raa and came to the house of Abu Muhammad (a.s.). Before I could seek the permission to enter, the Imam called me from inside. I entered and greeted him. He asked me: How are you? Then he told me to sit and inquired about the well being of my family. Then he said: How do you happen to come here? I said: I have come to serve you. He said: Then stay here only. I began to live in his house with the servants. One day I returned from the market after buying the necessary things. When I entered the house, the Imam called me out to stop where I was. And that neither should I go out nor come in. Then a maid came out carrying something wrapped in a cloth. Then the Imam called me and also called the maid. When she came back, he told her: Reveal that which you have in your arms. When she removed the cloth, I saw a beautiful child in her arms. I saw his belly on

which there was a line of hair from the chest to the navel. The hair was green and not black. The Imam said: This is your Master (after me). Then he told the maid to take him away. After that I did not see the child till the Imam (a.s.) passed away.

Zau bin Ali says: I asked this Persian: What was the age of the Qaim at that time? He replied: Two years. Abdi says: I asked Zau bin Ali: What would be his age today? He replied: Fourteen years. Abu Ali and Abi Abdullah say: At this time his age must be twenty-one years."

This traditional report is also mentioned in *Ghaibat* of Shaykh Tusi.

Abu Saeed Ghanim bin Saeed Hindi

22- ***Ikmaaluddin:*** It is narrated from Muhammad bin Ali bin Muhammad bin Hatim (r.a.): Narrated to us Abdullah bin Muhammad bin Ja'far: Narrated to us Muhammad bin Ja'far Farsi: Narrated to us Muhammad bin Ismail bin Bilal: Narrated to us Azhari Masroor bin Aas: Narrated to us Muslim bin Fadl that he said:

"I went to meet Abu Saeed Ghanim bin Saeed Hindi in Kufa and asked him about his well being and asked him about what has passed on him. He said: I entered a city of India, called Kashmir and I was among the forty advisors of the king..."

Saduq has also mentioned in the same book that:

Narrated to us my father (r.a.) from Saad bin Abdullah from Allaan Kulaini from Ali bin Qays from Ghanim bin Saeed Hindi who said that according to the statement of a Allaan and group from Muhammad bin Muhammad Ashari has narrated from Ghanim that he said:

"Thus I was in Kashmir with the Indian king and I was one of the forty persons who sat around him in his court. We were scholars of Taurat, Injeel and Zabur. Once there was a discussion among us with regard to Prophet Muhammad and we said that we have found him mentioned in our books. Thus it was decided that I should go and find him and ask him about the correct religion. So I set out with some money. On the way I was robbed and I somehow managed to reach Kabul. From Kabul I moved to Balkh which was ruled by Ibne Abu Shoor. I went to him and told him about myself. He summoned the scholars to have a discussion with me on Islam. So I asked them about Prophet Muhammad. They said that he was their Prophet and that he has passed away. So I asked them who his successor was. They said: Abu

Bakr. I told them to mention his lineage. They took his lineage upto the Quraish. I said: Then the person whose successor is Abu Bakr, was not a prophet, because we have found in our books that his successor would be his cousin, the husband of his daughter and the father of his sons. All of them went to the king and said: This person has come out of polytheism and gone into disbelief. Therefore he must be executed. I said: I am following one religion and my aim is only to spread my knowledge.

So the king sent for Husain bin Askib and said: O Husain have a discussion with this man. Husain said: He has been surrounded by the scholars and jurists, how can I have a discussion with him? Take him aside and have a discussion with him as I have told you, and be lenient with him. Thus Husain bin Askib took me aside and I asked him about Prophet Muhammad. He said: As the scholars have informed you, he was our Prophet. But his successor is his cousin, Ali Ibne Abi Talib (a.s.), the husband of his daughter, Fatima and the father of his sons, Hasan and Husain (a.s.). I said: I testify that there is no god, except Allah and that Muhammad is the Messenger of Allah. He took me to the king and I declared my acceptance of Islam. Then I came with Husain bin Askib to his house. He explained the teachings of Islam. I said: We have read in our books that there is a successor for every caliph. So who is the successor of Ali? He replied: Hasan, then Husain and then he mentioned each of the names till he reached the name of Imam Hasan Askari (a.s.) and then he said: Now you yourself search for the successor of Imam Hasan Askari (a.s.). So I set out to search for him."

Muhammad bin Muhammad said: And he came upto Baghdad with us. He told us that he had a friend who was helping him in this matter, but during the same time I became fed up with some of his habits and I separated from him.

He said: One day I was walking on the bridge in Baghdad in a contemplative mood when a man approached and said to me: Come to your master. He led me to a house which had a garden. Suddenly I saw my master sitting there. When he saw me, he spoke to me in Hindi and he greeted me. He addressed me by my name and asked about each of the forty persons separately. Then he said: You are planning to go for Hajj this year with the people of Qom. Don't go for Hajj this year. Go to Khurasan and perform the Hajj next year. Throwing a small pouch to me he said: You may use it for your expenses and don't stay in anyone's house in Baghdad. And don't tell anyone what you have seen. We set out from Uqbah and our Hajj was not complete and Ghanim went to Khurasan and he performed the Hajj the following year. Then he came to us kindly and did not enter Qom and neither

did he go for Hajj. He went to Khurasan instead and died there. May Allah have mercy on him.

Muhammad bin Shazan from Kabul said: I saw him with Abu Saeed, who remembered that I was in search of the true religion that I had found in Injeel and for which I had left Kabul. Muhammad bin Shazan said: I have received news that he has reached till here. I continued to search for him till I found him and asked him about his story. He said that he was still in search. He settled down in Medina. Whomever he mentioned this to, ridiculed him. Till he met a Shaykh of Bani Hashim named Yahya bin Muhammad Areezi. He said: The person you are looking for is in Sariya. He said: I came to Sariya and went to a threshold that was sprayed with water. I felled myself at the place. A black servant emerged from the house and told me to go away from there. I said I would not go anywhere. At last he told me to come inside. When I entered, I saw my master seated at the center of the house. He addressed me by name which no one knew except my people in Kabul. Then he informed me about a few things. I said: My master, my livelihood is lost, please give me something. He said: It is lost because of your falsehood. Then he gave me rations and even though I had lost everything previously the rations Imam gave me lasted for me. Then I returned. But when I went to Medina the following year and went to that house, I could not find anyone there."

Muhammad bin Uthman Amari

23- ***Ikmaaluddin:*** It is narrated from Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari that:

"I asked Muhammad bin Uthman Amari: "Have you the seen the master of this affair?" He replied: "Yes, and the last time I saw him, he was besides the Holy House of Allah and praying: O my Lord, fulfill the promise that You made to me."

And also from the same chain of narrators it is narrated from Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari that:

I heard Muhammad bin Uthman Amari (r.a.) say: "I saw His Eminence (a.s.) holding the curtain of the Kaaba below the spout and praying: O my Lord, take revenge from my enemies."

In *Ghaibat* of Shaykh Tusi these two traditional reports are narrated from Himyari from a group of scholar from Shaykh Saduq from his father and Ibne Mutawakkil and Ibne Walid Qummi.

Nasim the Maidservant

24- *Ikmaaluddin:* It is narrated from Muzaffar Alawi from Ibne Ayyashi from his father from Adam bin Muhammad Balkhi from Ali bin Hasan Daqqaq from Ibrahim bin Muhammad Alawi that he said: Narrated to me Nasim, maidservant of Imam Hasan Askari (a.s.) that:

"A night after the birth of the Master of the Time (a.s.) I came to him. I sneezed and he said to me: 'May Allah have mercy on you.'" Nasim says: "I was very pleased at this." His Eminence asked: "Shall I not give you glad tidings about your sneeze?" I asked: "What is it?" He said: "You are secure from death for three days."

Abu Nasar Taraif

25- *Ikmaaluddin:* Through the same chain of narrators, it is narrated from Ibrahim bin Muhammad Alawi that he said: Narrated to me Tareef Abu Nasr:

"I came to the Master of the time (a.s.) and he told me to bring red sandalwood which I did. Then he asked: Do you know me? I said: Yes. He asked: Who am I? I said: My master, and the son of my master. He said: I did not ask you this. Tareef said: I said: May I be sacrificed on you, tell me. He said: I am the seal of the successors. And through me will Allah, the Mighty and Sublime ward off calamities from my family and my Shia."

This traditional report is mentioned in *Ghaibat* of Shaykh and *Dawat.* Rawandi has also narrated it from Allaan Razi from the servant, Taraif Abu Nasar.

Names of those who have seen His Eminence

26- *Ikmaaluddin:* It is narrated from Muhammad bin Muhammad Khuzai (r.a.) from Abu Ali Asadi from his father from Muhammad bin Abi Abdullah Kufi that he mentioned the names of those who were familiar with the miracles of the Master of the Age (a.s.) and who have met the Imam. They were as follows:

"Among the representatives were: Uthman bin Saeed Amari and his son, Hajiz, Bilali and Attar from Baghdad.

From Kufa, Asimi.

From Ahwaz, Muslim bin Ibrahim bin Mahziyar.

From Qom, Ahmad bin Ishaq.

From Hamadan, Muhammad bin Salih.

From Rayy, Bassami and Asadi, that is Abu Ali Asadi, the narrator of this report himself.

From Azerbaijan, Qasim bin Alaa.

From Nishapur, Muhammad bin Shazan.

Among the non-representatives were: from Baghdad, Abul Qasim bin Abi Habis, Abu Abdullah Kindi, Abi Abdullah Juniadi, Harun Qazzaz, Neeli, Abul Qasim bin Dubais, Abi Abdullah bin Farookh, Masroor Tabbakh, slave of Imam Ali Naqi (a.s.), Ahmad and Muhammad, sons of Hasan, Ishaq Katib from Bani Naubakht, Sahib-e-Nawa and Sahib-e-Surratil Makhtooma.

From Hamadan was Muhammad bin Kashmard, Ja'far bin Hamadan and Muhammad bin Harun bin Imran.

From Dainawar was Hasan bin Harun and his nephews Ahmad and Abul Hasan.

From Isfahan, Ibne Badshala.

From Saimara, Zaidan.

From Qom, Hasan bin Nazar, Muhammad bin Muhammad, Ali bin Muhammad bin Ishaq and his father and Hasan bin Yaqub.

From the people of Rayy were: Qasim bin Musa and his son, Abu Muhammad bin Harun, Sahib-e-Hisaar, Ali bin Muhammad Kulaini and Abu Ja'far Rafa.

From Qazwin, Mardas and Ali bin Ahmad.

From Qabis, two persons.

From the city of Zor, Ibne Khal.

From Faris, Majrooh.

From Merv, owner of a thousand dinars, owner of money and the white letter, and Abu Thabit.

From Nishapur, Muhammad bin Shuaib bin Salih.

From Yemen, Fadl bin Yazid, his sons Hasan, Ja'fari, Ibne Ajami and Shamshati.

From Misr, father of two children, owner of property in Mecca and Abu Rajaa.

From Kashan, Abu Muhammad bin Wajna.

From Ahwaz, Husaini."

Hasan bin Wajna

27- ***Ikmaaluddin:*** It is narrated from Taliqani from Ali bin Ahmad Kufi from Salman bin Ibrahim Riqqi from Hasan bin Wajna Nasibi that he said:

"I was in my fifty-fourth Hajj and supplicating in prostration under the spout of the Kaaba after Isha prayer. I was lamenting and beseeching when all of a sudden somebody shook me and said: "O Hasan bin Wajna, get up." He said: I got up and saw a slave girl of pale complexion and thin stature. I thought she was more than forty years of age. She began to walk before me. And without asking any questions, I followed her till she reached the house of Her Eminence, Lady Khadija (s.a.).

There was a room in that house with an open door in the center of the wall. The slave girl went above. I heard a voice calling out: O Hasan, come up. So I went up and stood at the door of the room and His Eminence, the Master of the Time (a.s.) said: "O Hasan, you thought that you were hidden from me? By Allah, I had been with you every time you came for Hajj." Then he described my circumstances.

I fell down unconscious on the face. Then I felt a hand touching me; I got up. He said to me: "Stay in Medina at the house of Ja'far bin Muhammad (a.s.) and do not worry about food, water and clothes."

Then he gave me a paper on which were written *Dua Faraj* and recitations of benedictions on His Eminence. And he said: "Recite this supplication and send benedictions upon me in this manner. And do not show this paper to anyone except deserving ones among our Shia. As Allah, the Mighty and Sublime will give you *Taufeeq*."

I said: "O my master, would I never see you after this?" He replied: "O Hasan, whenever Allah wills, (you will see me)." Hasan says: After concluding my Hajj, I went to Medina and stayed at the house of Ja'far bin

Muhammad (a.s.). I always went to the Masjid and except for three things I did not return to the house. For making ablution, rest and sleep, and for meals.

When I entered my room at the time of breaking the fast (*Iftar*) I found a bowl one-fourth filled with water and upon it was kept a loaf of bread and food that I felt like having that day. I consumed it till satiation. Winter clothes arrived in winter and summer clothes in summer. During the day, I used to enter the water for bathing and sprinkle the water in the house also. I used to take the empty cup and fill it with food and whatever exceeded my needs I gave it away to the poor so that those with me may not come to know of my circumstances."

Ibrahim bin Mahziyar

28- ***Ikmaaluddin:*** Saduq (a.r.) has narrated from Musa bin Mutawakkil from Himyari from Ibrahim bin Mahziyar that he said:

"I reached the city of the Prophet (Medina) with the purpose to investigate the traditional reports of Abu Muhammad Hasan bin Ali, the second (a.s.) but I could not get any lead. I was finally compelled to move to Mecca. Once while circling the Kaaba, I saw a wheat complexioned, handsome and cultured young man. I moved towards him to consult him about my present problem. I caught him up and greeted him. He responded to my greeting in the most cheerful way and asked me where I was from. I said that I was a resident of Iraq. Then he asked me from which city I hailed. I said that I was from Ahwaz. He was pleased with this and he exclaimed a nice welcome and said: May Allah bless you for my meeting with you. Do you know a person in Ahwaz called Ja'far Hamadan Husaini? I replied in the positive. I said I knew him well, but he was deceased. He said: May Allah's mercy be on him. He spent all his time in worship and lived a pious life. Due to those good deeds Allah, the Mighty and Sublime gave him the best rewards. After that he asked: Do you know Ibrahim bin Mahziyar? I said I was him. He embraced me at once and said: Welcome, O Abu Ishaq, where is the sign through which there was connection between you and Abu Muhammad (a.s.)? I said: Perhaps you mean the finger ring by which Allah, the Mighty and Sublime graced me through Abu Muhammad Hasan bin Ali (a.s.). I don't desire any other thing. So I took out the ring and the youth took it up very eagerly and lovingly touched it to his eyes and kissed it. Then he read all that was written on the edge of this ring. The holy names of Allah, Muhammad and Ali were engraved upon it. After that he said: May my life be sacrificed on them. I presented my questions to him and he gave satisfactory replies. I also discussed the various aspects of relating traditional reports.

Finally he said: O Abu Ishaq, tell me about the great aim that you intend to achieve after completing your Hajj. I said I would not conceal anything from him. He said that was only proper. Right now you can ask me whatever you want and I will, Insha Allah, explain to you everything in detail. I asked him what he knew about the children of Imam Hasan Askari (a.s.). He replied: By Allah, he has two sons, Muhammad and Musa and I have seen both of them. I have been sent by them only. They have called you. If you want to meet them and gain from them you can come with me to Taif, but don't let your companions know anything about it.

Ibrahim says: I immediately set out with this young man towards Taif. After crossing the vast expanses of the desert, we reached a spot where the desert ended. I saw there a magnificent tent of fur pitched on raised ground due to which the surrounding area looked fresh and inhabited. When we halted there, my companion youth went inside the tent and announced my arrival. The elder of the two gentleman emerged from the tent. He was M-H-M-D, Ibnul Hasan (a.s.). He had a clear and youthful countenance. The color of his purified body was absolutely clear, eyebrows joined, soft cheeks, high nose. There was a mole on his right cheek which shone like a star and seemed to be a particle of musk on a mirror. The hair reached to the ear lobes and I saw such signs as I had never seen before and I had never before been familiar with such elegance and modesty. I rushed to him, fell at his feet and began to kiss them. He said: O Abu Ishaq, congratulations to you. I was eager to meet you since a long time. Even though you lived far away, your face was always there in my imagination. As if no moment was without the best conversation and meeting. I thank my Lord who is the owner of praise that He saved me from meetings and discord. And that he bestowed me the opportunity to remain successful in the coming circumstances.

After this discourse, he inquired about the other believers of Ahwaz. I said: Master, as soon as Imam Hasan Askari (a.s.) passed away I set out in search of you, leaving my home and people and I have been roaming about till date, therefore I cannot tell you anything about those people. But today Allah, the Mighty and Sublime has fulfilled my aim.

After that he took me in private, made me sit down comfortably and then said: The fact is that my respected father – may Allah bless him – took oath from me that I would not reside in one place but in hidden and far off lands. So that I may protect myself from the deceit and plots of deviated and rejected people that are present in wayward communities. Thus I was sent to the highlands and I considered the barren areas necessary for myself. I was

shown the causes through which problems are solved and calamities dispelled.

His Eminence (a.s.) also made me familiar about the treasures of wisdom and the fine points of sciences that I was unaware of or had superficial knowledge of. My father gave me from the treasures of unseen secrets and wisdom, such that if I taught even a part of it to you, O Abu Ishaq, you will not be in need to ask anyone in the world. My father said: Allah, the Mighty and Sublime had at no time left any part of the world in no circumstances without His Proof, who may help them in religious and worldly affairs, and who is their leader in the world and the hereafter. That is why I can tell you that I am certain that my son, after me you are from those who are sent by Allah, the Mighty and Sublime till today, one after the other, to distinguish truth and falsehood. These Imams distinguish truth from falsehood and destroy the basis of recognition of falsehood. They douse the fire of disbelief and apostasy. In order to be safe from the calamities of the time, it is necessary for you to live in far off hidden places, because in every age every representative of God also has an enemy who is always ready for confrontation with the divine appointees. It is so because the latter considers it his religious duty to fight the enemies of Allah. So the exceeding number of your enemies should not frighten you. You must also be assured that the hearts of the sincere believers are as eager to meet you as the birds are eager to reach their nests. And the people with the perfect faith and absolute sincerity are those who apparently live ordinary lives and in difficult circumstances in the world. But in the view of Allah these people have an exalted status and much value even though in the view of the people, they are helpless and needy. They have contentment and they keep away from sins. It is they who nurture the religion of God and are prepared to fight the enemies of faith. Allah, the Mighty and Sublime has secured them through patience and forbearance. They shall remain in the world with the same qualities till the Almighty Allah conveys them to their eternal abode in Paradise. They have been endowed with patience so that in times of distress they may display the jewels of their patience and bear all the calamities of the world without any reaction, and crossing each stage reach to the stages of the hereafter. So gain from knowledge. O son, dispel the darkness of calamites and humility with the light of patience so that the Almighty Allah may remove that calamity from you and be assured that all the calamities and problems that befall you, all of them increase your honor because you are famous in the world as a righteous one. That is why your excellences are spoken of in all the areas. O son, as I can see that you have been defended verbally that is why you have been able to gain an upper hand over your enemies. As if I can see the yellow and white flag in the vicinity of the Kaaba. Your followers are

very loyal and sincere to you. They gather around you like pearls and they glance at your house in hope of refuge like people stretch their hands towards the Hajarul Aswad. Allah, the Mighty and Sublime has created their hearts with pure love and blessed essence and has kept it purified of every contamination and impurity of hypocrisy. They readily accept the ways of religion and its dos and don'ts and they are away from mischief and corruption. Due to their acceptance of divine laws their countenances are always shining. Due to excellence their bodies are strong and active. They are the ones who bring faith on the religion of truth and it is these who will rush to pay allegiance to you. Allah, the Mighty and Sublime has strengthened their bodies and increased their life spans. They would pay allegiance to you under a tree with thick branches near the Tiberius Sea and as a result of their allegiance, the people of innovation and deviation will be scattered. The rise of reality will begin at this time and the darkness of ignorance and misguidance will come to an end, through which the Almighty Allah will remove all the corruption from the earth and after being erased completely, the ways of faith and religion will be established afresh. All this would happen through you. People will be involved in spiritual maladies at this time, but your followers and helpers will not be affected with them. Your acceptance will be so widespread that even an infant in the cradle will be desirous of coming to you to pay the allegiance. But those who are away from the straight path and like beasts, they will not be inclined to you. The rest of the world will through serving you, obtain salvation and eternal joy. Due to you the branches of honor will become green once more and the edifice of respectability will remain firm in its location. Due to you the lost pages of religious law and divine commandments will be restored. The clouds of success and help will rain for you. At that time you will strangle your enemies and help your followers. At that time on the whole of earth, there will not remain any oppressor that deviates from truth and neither will there be any denier that considers the true commands debased. No enemy of yours will remain and neither will be anyone that points out defects. No opponent will be left to oppose you.

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

"And whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose..." (Surah Talaq 65:3)

Then he said: O Abu Ishaq, keep this location and this meeting secret, except from those who are reliable from among your brothers in faith. And when the signs of reappearance and advent become apparent to you, do not

lag behind your brothers in reaching me, and make haste to obtain the effulgence of certainty and religion so that you may obtain guidance, if Allah wills. Ibrahim bin Mahziyar says: I stayed with His Eminence for sometime to gain points of wisdom and clarification of many problems and obtained the revival of faith in my heart. After that I became nostalgic for my people and with regret of separation from the Imam asked him to allow me to leave. The Imam accorded me permission and also gave me a supplication which carries untold spiritual benefits and which will be a source of blessing for my children and relatives.

I had with me an amount of 50000 dirhams which I presented to the Imam who smiled and said that I should use it for my expenditure in the return journey. He said that I must not think that the Imam has not accepted it. He said: May Allah increase your wealth and make it last for you ever. May He give you the rewards of the righteous and grant you the traits of the obedient ones. All the excellence belongs only to Him. And I pray that Allah makes you reach home safely without any problem. I entrust you to Allah. You will never be deprived of His mercy and blessings, if Allah wills.

O Abu Ishaq, we have adopted contentment due to His great favors and benefits of thankfulness. And we have protected our selves through the company of divine saints, purity of intention and unadulterated advice. And we have guarded that which is absolutely clean and whose mention is very lofty.

Abu Ishaq said: I thank Allah, the Mighty and Sublime that He showed me the right path. I returned after meeting the Imam with a certainty that the Almighty Allah will not allow His earth to decay and nor would He keep it devoid of His clear proof. I publicized this report in order to increase the insight of the people of faith and to increase the recognition of the purified progeny of the Messenger of Allah (s.a.w.s.). It was a kind of returning the trust that I held. So I decided to submit to that which had become clear to me so that Allah, the Mighty and Sublime grants me the strength of determination, helps my intention and increases the belief in infallibility.

وَاللّٰهُ يَهْدِي مَن يَشَاء إِلَى صِرَاطٍ مُّسْتَقِيمٍ

"...and Allah guides whom He pleases to the right path." (Surah Baqarah 2:213)

Abdullah Suri

29- ***Ikmaaluddin:*** It is narrated from Muzaffar Alawi from Ibne Ayyashi from his father from Ja'far bin Maruf that he said:

Abu Abdullah Balkhi wrote for me that Abdullah Suri has narrated to me that "One day when I went to the orchard of Banu Aamir I saw boys playing in the pond and a youth was sitting on the prayer carpet with his sleeve on his mouth. I asked: Who is that? The boys replied: M.H.M.D. Ibne Hasan (Askari). He resembled his father."

Rashid Hamadani

30- ***Ikmaaluddin:*** It is mentioned that one of the prominent tradition scholars, Ahmad bin Faras Adeeb said:

"I heard the following incident in Hamadan and after that I narrated it to one of our brothers in faith who insisted that I write it down for him in my own hand. I could not reject his request and in the view of the one who had narrated it to me the first time there was no difference in that story:

There is a tribe in Hamadan, which is called Banu Rashid. All of its members are Shia Imamiyah, when I asked them the reason for their Shiaism an elder of their community whom I found righteous and honest, told me: It is narrated from our forefather, Rashid Hamadani that he said: When I was returning from Hajj and covering the distances through the desert, I was experiencing delight in halting and moving on. I covered a long distance on foot till I was tired and needed some rest. So I decided to sleep for sometime to regain strength. I said to myself: When the last part of the caravan passes by me, I will get up and join them. I was finally awakened by the intense sun and I could not see anyone there. I was terrified, because I didn't know the way. So I relied on Allah, the Mighty and Sublime and decided to move in the direction I was facing. After sometime I reached greenery that had recently received rainfall. The earth was fragrant. In the middle of that I saw a palace glittering like a sword. I said to myself: If only I could know about this palace, which I have never seen before and neither have I heard anything about it. When I came to the gate, I saw fair-complexioned servants. I greeted them and they replied to me in a cheerful manner. They said: Sit down, Allah has wished you well. A servant went into the palace and then returned to say: Come inside. I entered the palace and saw that its foundations were the best type of foundations and its construction was also the best. The servant stood at the curtain of an entrance. Then he lifted the curtain and told me to go in. I

entered the room and saw a young man sitting there in such a way that a long sword was hanging above his head and he seemed to be a full moon shining in the dark. I saluted him and he responded in a kind manner. Then he asked: Who am I? I said: By Allah, I don't know. He said: "I am that Qaim of Aale Muhammad who would appear in the last period of time and through this sword fill the earth with justice and equity as it would be fraught with injustice and tyranny."

I fell down on my face. He said: Don't. Get up. You are a resident of Hamadan and your name is Rashid. I said: My lord and master, you are right. He asked: Would you like to return to your family? I said: Yes, my lord and master, and I would tell them of that with which I have been blessed. He gave me a pouch and gestured to the servant who walked a few steps with me. I decried mounds, trees and minarets of the mosque. The servant asked me: Do you recognize this town? I said: It seems to be like my town, Asadabad. The servant said: O Rashid, this is Asadabad, you may proceed now. When I turned back I could see him no more.

I entered Asadabad. There were forty or fifty dinars in the pouch. I went to Hamadan. I gathered my family members and conveyed the good news to them. Till the time these dinars lasted, we remained in peace and security."

The author says: Perhaps Astabad is the same place that is mentioned as Asadabad. We should know that Qutubuddin Rawandi (r.a.) has also narrated a similar report from the people of Hamadan.

Servant of Imam Ali Reza (a.s.)

31- ***Ikmaaluddin:*** It is narrated from Muzaffar Alawi from Ibne Ayyashi from his father from Ja'far bin Maruf from Abu Abdullah Balkhi from Muhammad bin Salih bin Ali bin Muhammad bin Qambar, the elder, servant of Imam Ali Reza (a.s.) that he said:

"The Master of the Age came to Ja'far Kazzab from an unknown place when the latter was claiming inheritance after the passing away of Abu Muhammad (a.s.). The Imam said to him: O Ja'far, why are you claiming that which is our right? Ja'far was absolutely confounded. After that the Imam disappeared from his sight. Ja'far searched for him among the people, but could not find him.

When his grandmother, the mother of Hasan passed away after having willed that she must be interred in the house, Ja'far argued: This is my house

and no one will be buried here. So the Imam (a.s.) came to Ja'far and said: O Ja'far, is it your house? After that he disappeared from his sight and he never saw him again."

Ali bin Mahziyar

32- ***Ikmaaluddin:*** It is narrated from Abul Husain Ali bin Musa that he said: I found in the book of my father (r.a.): Narrated to us Muhammad bin Ahmad Tawal from his father from Hasan bin Ali Tabari from Abi Ja'far Muhammad bin Hasan bin Ali bin Ibrahim bin Mahziyar that he heard his father say: I heard my grandfather Ali bin Ibrahim bin Mahziyar say:

"One night I dreamt that someone was telling me: O Ali bin Ibrahim, go for Hajj and there you shall meet the Master of the Age (a.s.). I was very happy at this dream and after performing the Morning Prayer went out to inquire about the people who were going for Hajj. I came to know that a caravan was just about to set out for Hajj. I hurriedly prepared for the journey and set out with the first group of people. After traveling for sometime we reached Kufa. I alighted from my beast and entrusting my luggage to a reliable person and set out in search for the children of Imam Hasan Askari (a.s.). I asked each and everyone, but no one had any knowledge about it. At last we departed for Medina but when we reached there, I was so tired that I did even feel capable of dismounting. But I got down at last and keeping my belongings with a reliable person set out in search of information about the progeny of Abu Muhammad. I continued my search without success till a group set out for Mecca and I accompanied them. On reaching Mecca, again I put aside my belongings and set out in search of the progeny of Abu Muhammad, but again met failure. One night I was sitting in despair, when I thought to myself that I should go and perform the Tawaf of Kaaba and pray to the Almighty Allah regarding my desire. He would surely give me the recognition of my hope. When I set out, I was facing the direction of the Kaaba. At that moment I saw an elegant young man. He was wearing a pleasing fragrance and was covered with a sheet and trying for another sheet. He put one sheet over his shoulder and shook it. He looked at me and asked: Where are you from? I said that I was from Ahwaz. He asked: Do you know Ibne Khaseeb? I said: May Allah have mercy on him. He has passed away. He said: May Allah's mercy be on him. He fasted during the days and prayed during the nights. He recited the Quran and had love and regard for us. After that he asked: Do you know Ibrahim bin Mahziyar? I said I was him. He said: Welcome, O Abul Hasan, do you know the two sons of the Imam? I said: Yes. He asked: Who are they? I replied: They are Muhammad and Musa. He asked: Where is the sign that Imam Hasan Askari (a.s.) had given you? I said:

It is with me. He said: Show it to me. I took out the ring on which the names of Muhammad and Ali were engraved. On seeing the ring he began to weep and said: Abu Muhammad, may Allah have mercy on you. You are a just Imam, the son of an Imam and the father of Imam. May Allah admit you to Paradise of Firdaus with your holy forefathers.

Then he said: O Abul Hasan go back to your quarters and be ready to depart with me after three of the six parts of the night have passed. I returned to my quarters and remained in deep thought for a long time. When it was time to go, I prepared my mount and reached the designated place at the appointed time. I found the young man waiting for me there. He said: Welcome, O Abul Hasan, congratulations, you have gained the permission to meet the Imam. Both of us mounted and crossing the Arafat and Mina neared the foothills of Taif. The youth told me to alight there. We got down and recited the Midnight Prayer. Then the youth told me to pray the Morning Prayer also but in brief. So I prayed the Morning Prayer in brief. The young man applied dust to his face, mounted his beast and also told me to mount. I mounted and both of us set out again. When we reached the desert, he asked me if I could see anything. I said: Yes, my chief, I can see a green area. He asked: Can you see something on it? I said: I can see a tent of fur pitched on a sand dune. And that light is coming out from this tent. He asked me: Can you see anything else? I said: I can see such and such thing. He said: O Ibne Mahziyar, may Allah purify your soul and cool your eyes, we have reached our destination. Dismount! When I dismounted, he said: Ibne Mahziyar, leave the reins of your beast. I said: How can I leave it just like that? There is no one here to take care of it. He said: This is a sanctuary and no one apart from the saints of Allah can enter this place. So I left the beast alone and we moved to the tent. When we reached there, he said: Wait here. Let me get permission for you. He went inside and came back almost immediately and said: Congratulations, you have got the permission. I entered and saw the Imam of the Age (a.s.) seated on a leather rug. I saluted him and he replied. I saw that his face was luminous as the moon and there was no sort of wrinkle in it. Neither was his face too long nor too broad or flat. He was of a tall stature. He had a very holy appearance. The color of his skin was fair. He had a broad forehead and his eyebrows were joined with each other. His cheeks were soft and eyes large. His nose was raised. On his right cheek was a mole. When I saw him for the first time, I was completely amazed at his personality. The Imam asked me: O Mahziyar, how are your brothers in Iraq? I said: Master, they are following wrong views about you and the progeny of the satan is dominating them. Imam (a.s.) said:

قَاتَلَهُمُ اللّٰهُ أَنّٰى يُؤْفَكُونَ

"May Allah destroy them; how they are turned away!" (Surah Taubah 9:30)

I can see that a community will come, which will slay them in their city. The divine command shall apprehend them at any time of the day. I said: O son of Allah's Messenger, when will this happen? He replied: It would be when between you and the route of the Kaaba, a people will come who are such that Allah and His messenger are immune from them. Redness will be visible in the skies for three days continuously. A pillar will be seen in this, like a pillar of silver from which light would emanate. Then Saruwi will rise from Armenia and Azerbaijan who will try to reach the black mountains at the rear of Rayy. These mountains are facing the red mountains and just next to the Taliqan district. After that there will be a fierce battle between him and Maruzi, in which children will grow old and the old will become weak. There will be terrible bloodshed between them. At that time you must await the reappearance of the Master of the Age, who will first head for Zaura. From there he would move to Mahan and from there to Wasit in Iraq. He will stay there for around a year. From there he will march forward and reach Kufa, from there to Najaf and from there to Haira and Gharra. At this place, there will be a fierce battle between the two groups. As result of which, both the armies will be destroyed. Those who survive this battle will be cut into pieces by the Almighty Allah. Then he recited the following verse:

أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالأَمْسِ

"Our command comes to it, by night or by day, so We render it as reaped seed-produce, as though it had not been in existence yesterday." (Surah Yunus 10:24)

I said: O son of Allah's Messenger, what does 'Amr' أمْر denote? He replied: We are the Amr of Allah and His army. Then I asked: Sir, has that time arrived? He recited the following verse:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

"The hour drew nigh and the moon did rend asunder." (Surah Qamar 54:1)

The author says: The difference in names of the narrators of this incident is perhaps due to reporters who have reported this.

Grandfather of Abul Hasan Wajna

33- ***Ikmaaluddin:*** It is narrated from Ali bin Hasan bin Ali bin Muhammad Alawi that he said: Narrated to us Abul Hasan Ali bin Hasan bin [Ali bin] Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that: I heard Abul Husain Hasan bin Wajna say:

"Narrated to us my father from his grandfather that he was in the house of Hasan bin Ali (a.s.), when some people attacked. Among them was Ja'far Kazzab bin Ali also. They began to plunder the house. Just then I saw the Imam of the time (a.s.) coming out of a door. At that time he was six years old. After that no one saw him."

Delegation of the people of Qom and Jabal

34- ***Ikmaaluddin:*** It is narrated from Abul Abbas Ahmad bin Husain bin Abdullah from Zaid bin Abdullah Baghdadi from Ali bin Sinan Musili from his father that he said:

"After Imam Hasan Askari (a.s.) had been martyred, a delegation from Qom departed for Samarrah carrying some monies as trusts and religious payments of Shia to visit His Eminence, Imam Hasan Askari and to deliver him the monies. But when they reached, Samarrah they learnt that Imam Hasan Askari (a.s.) has passed away. Some servants of Ja'far told them that after him the Imam was Ja'far. At that same time Ja'far has gone out with his singers and musicians to entertain himself on the banks of Tigris River. That is why the delegation of Qom did not believe that Ja'far could be the Imam, because they knew that an Imam and a Divine Proof is aloof from sinful acts and disobedience. Thus they decided to see him and learn the truth about him. So they arrived when Ja'far returned home and met him saying: We are a group of Shia from Qom and we bring some monies for our master, Imam Hasan Askari (a.s.). Ja'far did not let them complete the sentence and asked in haste: Where are the monies? "With us", they replied but they requested Ja'far to tell them about the amount of money they had brought and who had given it to them. Because previously whenever they came to Imam Hasan Askari (a.s.) he used to inform them all these things. Ja'far was dumbfounded and did not know what to do. Ja'far protested that they were lying and the knowledge of the unseen was only for Allah; and his brother was not having such knowledge. The delegation of Qom was further perplexed and they

looked at each other. But Ja'far told them in an angry and harsh tone to hand him the money. The group said that they were representatives of the people of Qom and that they would hand him the monies only if he could furnish some signs like Imam Hasan Askari (a.s.) used to do. Therefore if he were their Imam he should prove that he is the Imam, otherwise they would return the monies to their respective owners. On hearing this reply Ja'far hurried to the Abbaside Caliph and informed him about the matter concerning the group from Qom. Ja'far sought his help in taking hold of the monies from the Qummi group. The Caliph also pressured the Qummis and said to them, "Give this money to Ja'far." The Qom delegation said that they were representatives and agents of the people of Qom. "They have requested us not to give these monies to anyone without getting a proof of Imamate. And this same procedure was prevalent during the time of Imam Hasan Askari (a.s.)."

"What was that sign that Imam Hasan Askari (a.s.) presented?" The group said: "Without us saying anything, His Eminence used to inform us the details of whatever we had brought. And when we used to be reassured that the Imam is perfectly knowing those things, we used to hand them over to him. Now if this man is the owner of Guardianship (Wilayat) like his brother, he should inform us about these things and explain their quantity and condition so that we can hand it over to him. Otherwise we would take it back to the owners."

Ja'far was infuriated and he turned to the Caliph and said: "O Master of believers! These people attribute falsehood to my brother, because this is knowledge of the unseen and my brother had no such knowledge."

The Caliph paid no attention to the statement of Ja'far but said: "They are agents and they are not the owners, so they could not be held responsible for their decision."

The delegation implored the Caliph to help them leave the city in safety and security. The Caliph ordered they be taken out of the city under police protection and none should obstruct their passage.

The Qom delegation left the boundaries of the city and all of a sudden they decried a handsome young man who mentioned each of their names and said: "Accept your Master!" The group said: "Are you the master of Guardianship?" The youth replied, "Refuge of Allah (No)! Rather I am the slave and the obedient one of your Master, so come with me to our Master."

The Qom group happily followed the young man. When they reached the house of Imam (a.s.), they saw the Imam was seated on a platform, wearing a green dress. His face shone like a full moon. They saluted the Holy Imam (a.s.) and after they had made themselves comfortable the Imam informed them about the amount of monies with them and the details of other items as well.

The Qom group fell into prostration of thanks for Almighty Allah for having given them the recognition of their Imam and the Divine Proof. After that they posed some religious queries to His Eminence and His Eminence provided the replies. Then they handed over the monies and goods to the Imam. His Eminence instructed them that in future they must not bring anything to Samarrah, but that it should be handed over to the Imam's representative in Baghdad. The Imam's written communications must also be taken from this representative. In that same gathering Imam (a.s.) gave a shroud and camphor to Abu Abbas Muhammad Ibne Ja'far Qummi Himyari and said: "May Allah magnify your rewards..."

After having received these favors, the group bid farewell to His Eminence and departed for Iran and Qom and during the journey when they reached between Uqbah and the area of Hamadan, the above-mentioned gentleman, Abu Abbas died. After that we used to send our religious payments to Baghdad to the representative of the Imam and from there the Imam's epistles were issued."

The author (Shaykh Saduq) says: This report proves that the caliph of that time was aware of the existence of the Imam of the Age (a.s.) and that is why he did not oppose the delegation that had brought the monies and he did not pay attention to Ja'far's claims so that this matter is not publicized, lest the common people become attentive towards the Imam.

After the passing away of Imam Hasan Askari (a.s.), when Ja'far brought 20000 dinars for the caliph and in exchange of that asked him to allow him to keep the position of his deceased brother [Imam Ali Naqi (a.s.)], the caliph said: "Your brother's position was not granted by us. It was a divine appointment. You can see that I exhausted all my capabilities to bring down the status of your brother, but all my efforts were in vain. On the contrary his respect and piety went on increasing. If in the view of the followers of your brother you also had those qualities you would not have needed any help from us. And if in their view you don't have the qualities your brother had, even if I appoint you on the post of Imamate, it would be of no use to you."

Kamil bin Ibrahim Madani

35- ***Ghaibat Tusi:*** It is narrated from Ja'far bin Muhammad bin Malik from Muhammad bin Abdullah bin Ja'far from Muhammad bin Ahmad Ansari that he said:

"A group of Mufawweza sent Kamil bin Ibrahim Madani to His Eminence, Imam Hasan Askari (a.s.). Kamil bin Ibrahim says: I said to myself: I will ask the Imam if only those who have the same beliefs as us will enter Paradise?

He says: When I met the Imam, I saw that he was wearing a rich garment. I said to myself: The Wali of Allah and the proof of Allah is himself wearing such garments and prohibits us from them. And he also tells us to be equitable with our brothers in faith.

As I was engrossed in these thoughts, the Imam said smiling and turned up his sleeve: O Kamil, look here. I found that below the rich garment was a coarse shirt that was in contact with his body. "See this coarse garment is for the Almighty Allah and the rich dress is for you people."

Thus I greeted him and sat down near a door across which a curtain hung. Just then a gust of wind moved the curtain away. I saw a four-year-old handsome boy who called out: O Kamil bin Ibrahim, (I began to tremble and automatically said: Labbaik Yaa Sayyidi) Here I am, O my master.

The boy said: You have come to the Wali of Allah and the proof of Allah with the query if those who don't have the same belief as us will enter Paradise.

I said: By Allah, I wanted to ask this only.

He said: If it is so, very few people will enter Paradise. No, by Allah, even the Haqqiya will enter Paradise.

I asked: Who are Haqqiya?

He replied: Who love Imam Ali (a.s.) and who swear by his right, but they don't know what his rights and merits are.

Then that boy remained quiet for sometime and then said: And you also came here to ask about the belief of Mufawweza. Thus you should know that they are liars. And our hearts are abodes of divine intention and when Allah intends something, we are also ready for it.

وَمَا تَشَاؤُونَ إِلَّا أَن يَشَاءَ اللَّهُ

"And you do not please exce t that Allah please..." (Surah Dahr 76:30)

Then the curtain, which had moved away by the breeze, returned to its position and I did not dare move it away again.

After that Imam Hasan Askari (a.s.) smiled at me and said: O Kamil, why are you sitting here. Your questions were answered by the one who will be the divine proof and the Imam after me.

Kamil says: After that I came out from there and never saw him again.

Abu Naeem says: I met Kamil and asked him about this tradition and he narrated the same to me.

36- ***Ghaibat Tusi:*** It is narrated from Muhammad bin Yaqub from Ahmad bin Nazar that he asked Qambari a son of Qambar the elder, servant of Imam Ali Reza (a.s.):

"Have you seen the Master of the Age (a.s.)?

He replied: Not me, but someone else has.

I asked: Who is that?

He replied: Ja'far, and he saw him twice.

It is narrated from Rashiq of Madarai that he said: Motazid sent a messenger to the three of us and ordered us to mount on our horses and not to take anything with us except the prayer mat and reach so and so house and such and such locality of Samarrah. "There you will find a black servant. You should besiege that house and apprehend anyone you see there and bring him to me."

Thus we reached Samarrah and made way to the house Motazid had specified. On the doorstep was a black servant spinning threads. We asked him who was present in the house.

He replied: The owner. And by Allah, he did not stop us in any way. We entered the house as we had been ordered. The house was absolutely clean and there was a curtain in the front; so beautiful as we had never seen before. As if it was just made at that moment. There was no one in the house and we pulled the curtain aside. We saw a huge room with a stream of water and at the end of which was a mat which seemed to be floating on the water. Upon the mat stood the most handsome man engrossed in prayers. He neither paid attention to us nor the means we had. At that moment Ahmad bin Abdullah, a person among us stepped into the water in order to enter the room but he began to drown. He struggled with all his might to prevent himself from drowning till we stretched out our hands and pulled him out. He fell down unconscious for sometime. The second time another member of our group repeated this. He also tried to step in the water to enter the room and he also fell down in the same condition. I was shocked and awed. Then I addressed the owner of the house: I seek forgiveness for you in the court of Allah, by Allah I don't know what the matter is and to whom we have come and indeed I beg Allah for forgiveness.

However he did not give any response to what I had said and he did not come out of his condition. Due to this a terrible awe struck us and we came out of there. Motazid was waiting for us and he had instructed the sentry that as soon as we returned, we should be taken to him immediately. We reached him in the middle of the night. He asked us about what had passed. We related to him everything in detail. He cried: Woe be unto you, did anyone see you before me? And did anyone else hear this from you? We said: No. He said: I am not the grandson of my grandfather – and he took a great oath – if I ever hear it, I shall cut off your heads. We also did not dare to relate this matter to anyone as long as Motazid was alive.

37- ***Al-Kharaij:*** A similar report is narrated from Rashiq the owner of Madarai that:

"A large army was sent along with him and when that army entered the house of Imam Hasan Askari (a.s.), the sound of the Holy Quran was heard from the cellar. So they blocked the passage to the cellar so that no one may enter or leave it. The commander stood sentry and waited for his men to pray after which they may take action. When the soldiers started praying, Imam Zamana (a.s.) came out from the door and walking before them disappeared.

When they finished the prayers, the commander told them to enter the cellar. They said: O chief, he went away in front of your eyes; did you not see him? He said: No, I didn't see him, but why did you allow him to escape?

They said: We thought that you have seen and you are allowing him to escape."

38- ***Kitabun Nujoom:*** The author of ***Kitabun Nujoom*** says that he has met a number of people who claim to have seen Imam Mahdi (a.s.) and some of them have also received letters from him:

"Thus one of them who did not allow his name to be mentioned, says: I prayed to the Almighty Allah to give me the honor of seeing Imam Mahdi (a.s.). He dreamt that someone was saying: When it is time to see him, you will be signaled.

So when the time approached, he was in the shrine of Imam Musa Kazim (a.s.). He heard the same voice he had heard reciting the Ziyarat at the grave of Imam Muhammad Taqi (a.s.). He went inside immediately and stood at the feet of the grave and with regard to the one about whom it was certain that only he is Imam Mahdi (a.s.) and is busy reciting the Ziyarat, when he came out, there was another person with him. But this man could not speak to him, because of extreme humility.

Another person is Rashid Abul Abbas bin Maimoon Wasiti who told us on way to Samarrah that his grandfather Shaykh Warram bin Abu Faras (q.s.) being tired of hostilities, left Hilla and stayed in Kazmain shrines for seven weeks. So I set out from Wasit towards Surre man raa. It was winter season and I met him in Kazmain shrine. When I told him of my intentions, he said: I want to write a plea for you, which you should tie in the corner of your garment, and when you reach Samarrah you should enter the shrine in the evening and stay there. When all leave after performing the Ziyarat, you should come out last and cast this chit near the dome. And if you see the chit missing the next day, you should not say anything to anyone.

The narrator says: I did as instructed and the next morning that chit was missing. Now I began to visit my family and that Shaykh whose chit I had carried, had returned home before me. When I met him at his residence, he told me that the purpose for which he had written the chit is fulfilled.

Abul Abbas says: Thirty years have passed after the death of that Shaykh, but I have never narrated this story to anyone before. This is the first time I am narrating it.

There is another gentleman whose veracity is proved to me. He says: I used to pray to the Master of the Time, Imam Mahdi (a.s.) that he should include me among his servants and supports during the time of his occultation, but I had not divulged this desire to anyone else. On 29th Rajab 635 A.H. on Thursday, Rashid Abul Abbas Wasiti came to me and without me saying anything remarked: He has told you with love and affection that if you remain patient, your wish would be fulfilled.

I asked: On whose behalf do you say this?

He replied: I say this on behalf of my master, Imam Mahdi (a.s.).

There is another person of proved veracity in my view. He narrated that he sent a written plea to Imam Mahdi (a.s.) in which he mentioned many of his problems and requested him to reply to this letter himself. And he took the letter to the cellar in Sar man raa. But since he feared that if he left it there, someone else may get hold of it and destroy it, he brought it out again and placed it under a stone in the mausoleum. It was a Friday eve. When it was midnight, a servant came running and said: Give your Ariza to me.

But I was engrossed in prayer at that time and when I concluded the prayer and came out I could neither see any servant nor any master. (this report implies that Imam Mahdi (a.s.) knew about his Ariza about which no one knew and he had sent his servant to collect it).

The aged Kufian – Sharif Umar bin Hamza

39- ***Tanbiyatul Khaatir:*** Sayyid Ajal Ali son of Ibrahim Areezi Alawi Husaini reports from Ali son of Ali son of Numa that he said:

"Hasan bin Ali bin Hamza Aqsasi related this incident in the house of Shareef Ali bin Ja'far bin Ali Madaini Alawi that there was a short-stature Shaykh in Kufa who was well known for his piety, he liked sight-seeing, was an ardent worshipper and preferred seclusion. And he was always in pursuit of historical information and traditional reports.

One day it so happened that I was in the gathering of my father when this gentleman arrived and began to converse with my father and the latter was listening to him intently.

The senior gentleman said: One night I was in Masjid Jofa, which is an ancient Masjid on the outskirts of Kufa. Half the night had passed and I was engrossed in secluded prayers when suddenly three persons entered. When they reached the center of the courtyard, one of them squatted and began to move the soil to the right and the left. A spring of water appeared and water gushed out of it.

He performed the ritual ablution with this water and gestured to the other two persons and they also performed the ablution. Then he stood in the front and the other two stood behind him to pray. I also went and stood at the back and recited the prayers with them.

Since I was astonished at the erupting of the spring, when the prayer was concluded, I asked the man to my right: Who is that gentleman? He told me: He is the Master of the Affair, son of Imam Hasan Askari (a.s.). So I went forward and kissed the blessed hands of His Eminence and asked very respectfully: O son of Allah's Messenger (s.a.w.s.), what is your opinion about Shareef Umar, son of Hamza? Is he on the right faith? He replied: No, but it is possible he may come to the right path. However it is sure that he would not die without seeing me.

The narrator says: We wrote down this interesting tradition, and some time passed after this incident till Shareef Umar bin Hamza expired and it was not heard that he had seen Imam-e-Zamana (a.s.). One day I met that old gentleman at a place and reminded him about that incident and asked: Did you not say that Shareef would see Imam-e-Zamana (a.s.) before his death? The aged gentleman replied: How do you know that he did not meet His Eminence? After that, one day I met Shareef Abul Manaqib son of Shareef Umar son of Hamza and discussed about his father with him.

Shareef Abul Manaqib said: One night I was with my father when he was in his terminal illness. It was the last part of the night. The physical strength of my father was sapped and his voice had become feeble. All the doors of the house were shut when suddenly a man came to us and I was overwhelmed by his awe. We were so astonished that we didn't even ask him how he managed to enter the house when all the doors were closed and what the purpose of his visit was. That gentleman sat besides my father, spoke softly to him and my father wept. Then he arose and went away. And when he went out of our

sight, my father shook terribly and asked me to make him sit up. I helped him to sit up. He opened his eyes and asked: Where is that gentleman who was sitting near me? I replied that he had left. He said: Go after him. I went after him but could not find him again as all the doors were closed. I returned to my father and related the matter to him. Then I asked him who that gentleman was. He said: He is the Master of the Affair (a.s.). After that his illness intensified again and he became unconscious.

40- ***Al-Kharaij:*** It is narrated from Abul Hasan Mustariq Zarir that he said:

"I was present in the assembly of Hasan bin Abdullah bin Hamadan Nasirud Daula and we mentioned the matter of Imam Zamana (a.s.) and I made fun of it. Meanwhile one day, my uncle, Husain paid a visit to me and I discussed the same topic with him. He said: Son, I was also having the same view before. Once I was appointed as a governor of Qom, since the Sultan was in trouble and anyone who came to Qom on behalf of him was chased away by the people there.

So I was given an army and I set out for Qom. When I reached the Tarz province I camped there for sometime. One day when I went hunting, I came across a river. I climbed into it and continued to follow the prey. As much as I moved ahead, the stream deepened and widened and then I saw a rider mounted on a red horse, in such a way that only his eyes were visible and he was wearing red socks. As soon as he came, he called out: O Husain. That is he neither addressed me by my title or my patronymic; on the contrary he called me in an insulting manner. I asked: What do you want?

He replied: Why do you make fun of Imam Mahdi (a.s.) and why do you not pay the Khums to my men?

Husain says: Although I was a brave and daring man, the awe of that rider overcame me and I began to fear a little. Yet I put up a brave face and said: My lord, I will do as you say.

He said: All right, you may go wherever you like, but you must pay the share of the deserving from whatever you receive.

I accepted with all humility.

Then he said: Go on, may Allah guide you to the right path.

Saying this, he turned his horse and went away. I looked here and there, but he had suddenly disappeared. Afterwards I forgot about that incident.

When I reached Qom, I realized that I would have to fight that community. But as soon as I reached there, the people of Qom came to me and said: We opposed all the governors so far. But now that you have come, we don't intend to fight you. You may come in a take over the administration.

So I remained there and made unexpected wealth, but the army chiefs complained to the Sultan about me and they were jealous that I was living there since years and making money.

Hence I was dismissed and I returned to Baghdad. I first attended the court of the Sultan and then came home. People came to meet me. Among them was Muhammad bin Uthman Amari (who was one of the four special deputies of Imam Zamana (a.s.)). He came and sat down reclining on my pillow, which I found to be extremely audacious. People continued to come and go and my anger continued to increase. When all had left, he came to me and said: I want to speak to you in private.

"You may say what you like."

He said: "Once you had met a rider on a red horse in a stream. His message for you is that he has fulfilled his promise. You must also fulfill yours."

As soon I heard this, I recalled that incident and I began to tremble. And I said: "With all humility." Then I arose, held his hand and brought him to my treasure trove. He started taking out a fifth of everything till he calculated the Khums of the monies that I had forgotten. After that he went away.

After this incident, in my view, the existence of the Master of the Affair was confirmed for me and no doubt remained in my mind.

The narrator says: Since I heard this from my uncle, my doubt was also dispelled.

41- ***Al-Kharaij:*** It is narrated from Abul Qasim Ja'far bin Muhammad bin Quluwayh that he said:

"In the year 337 A.H. I had the honor of performing the Hajj and enroute to it reached Baghdad. That year after the destruction of Qaramtians, they had

returned Hajar al-Aswad to its prior place. Most of my efforts were aimed to find someone who would fix that stone in its original spot. Because I had learnt from books that except for the Divine Proof of the time, no one can fix it in its original spot. As was seen during the time of Hajjaj when Imam Zainul Abideen (a.s.) placed it in its original spot. But I fell severely ill and began to fear for myself, and in that condition I was not able to continue my journey. Then I learnt that Ibne Hisham was traveling to Mecca. Therefore, I wrote a letter, sealed it and entrusted it to him. In that letter I had asked about the span of my life, that whether I was destined to die during this illness or not. And I told Ibne Hisham: My endeavor is that this letter should reach the hands of one who fixes the Hajar al-Aswad. And for this job I have summoned you.

Ibne Hisham says: When I reached Mecca and came to the place where Hajar al-Aswad was supposed to be fixed, I gave an amount of cash to the caretakers of the Haram to allow me to remain there at that fixed time. I took up a location from where I could see who fixes that stone. I told the guards to remain with me so that they may take me away from the crowd. I saw that everyone was trying to fix the stone but none was able to do so and it used to fall down. Then a young man of wheat complexion and an elegant appearance approached; he took the stone and placed it in the proper spot. It became so well fixed that I imagined it must not have been so even in the beginning. Clamor arose from the people due to that and that young man headed towards the exit. I rose from where I was sitting and went after him. I pushed people to right and left and they thought I had gone insane. People were making way for him and I did not let him get out of my sight till he separated from the people. I was walking very fast and he moved calmly and with composure. When he reached a place where none could see him except me, he turned to me and said: Give me that which you are carrying. I presented the letter to him. Without looking at it he said: Tell him that there is no danger for him in this illness and the death from which he is helpless would come after thirty years. Tears filled up my eyes and I could not even move. He left me in this condition and went away.

Abul Qasim says: This incident was related to me by Ibne Hisham.

The narrator adds: Thirty years after that mysterious incident Abul Qasim fell ill. So he gathered his affairs, wrote down his will and he made exceptional efforts in this regard. They asked him: "What fear is that? We expect that the Almighty Allah would again give you good health." He replied: "This is the year about which I was warned." He passed away in that illness. May Allah have mercy on him.

42- ***Al-Kharaij:*** It is mentioned in this books as follows:

"Abu Muhammad Da-alji, who was a good co-religionist of us, was a traditionist and he had two sons. One was named Abul Hasan and he was a righteous man who had a lawful profession and washed the dead bodies. The other son indulged in unlawful activities. A sum of money was sent to Abu Muhammad to perform Hajj on behalf of the Imam of the Time (a.t.f.s.) and this custom was prevalent among the Shia. So, Abu Muhammad gave some of this money to his errant son, and then he went to perform the Hajj. When he returned from there, he reported the following incident: I was standing in Arafat, when I saw an elegant young man of wheaten complexion standing besides me and busy in supplication and worship. When people departed from Arafat, he turned to me and said: O Shaykh, are you not ashamed? I said: My master, for what? He replied: From the money someone sent to do Hajj on my behalf you gave an amount to a person who is a transgressor and drinks wine? Very soon you will lose this eye. And he pointed to one of my eyes. From that day I am living in dread. Abu Abdullah Muhammad bin Muhammad Noman, Shaykh Mufeed also heard of this. The narrator says: Not even forty days passed after his return that from the same eye which was pointed to, pus came out and it became blind."

43- ***Al-Kharaij:*** It is narrated from Abu Ahmad bin Rashid from some of brothers in faith from Madayan that he said:

"I was on a Hajj pilgrimage with some of my associates when we noticed a young man wearing a pair of trousers and a covering sheet and both were worth a hundred and fifty dinars according to our estimation. He was also wearing a pair of yellow slippers which were spotless. Meanwhile a beggar approached him and the young man picked up something and gave it to the beggar and the latter invoked exceeding blessings for him. After that the youth arose and went away from there and disappeared from sight.

We approached the beggar and asked him what that man had given to him.

He replied: These pieces of gold.

We calculated that they must definitely weigh twenty mithqals. I said to my companion: Our Imam is with us in the Hajj this year, but we have not recognized him. Let us go and search for him.

We searched for him all over the area but could not find him and at last returned to our lodging. We asked those who had sat near him. They only told us that he was an Alawite young man who came to Hajj from Medina on foot every year."

44- ***Al-Kharaij:*** It is narrated from Ja'far bin Hamadan from Hasan bin Husain that he said:

"Once I was performing the Tawaf of the Kaaba when a doubt appeared to me about the correctness of my ritual. Just then a handsome youth came and said: Perform the seven rounds (*Tawaf*) again."

45- ***Irshad:*** Ibne Quluwayh has narrated from Muhammad bin Yaqub from Ali bin Muhammad from Hamadan bin Qalanisi that he said:

I asked Abu Amr Amari: Has Abu Muhammad (a.s.) died?

"He has died," he answered, "but he has left a successor among you and whose neck is like this." He indicated his own neck (i.e. the successor is already mature).

46- ***Irshad:*** It is narrated from the same chains from Ali bin Muhammad from Muhammad bin Ali bin Ibrahim from Abu Abdullah Salih that:

"I saw him opposite Hajar Aswad and the people were struggling with one another to get to it. I said: They were not ordered to do this."

47- ***Irshad:*** It is narrated from the same chains from Abu Abdullah bin Salih and Ahmad bin Nazr from Qambari that he said:

"A discussion took place about Ja'far bin Ali (brother of Imam Hasan Askari). He (an unidentified person) blamed Ja'far for claiming Imamate.

I (Qambari) said: "There is not anyone else except him."

"Yes, there is," he asserted.

"Who?" I asked, "And have you seen him?"

"I have not seen him," he replied, "but someone else has."

"Who is that?" I asked.

"Ja'far has seen him twice," he declared.

48- ***Irshad:*** It is narrated from the same chains from Ali bin Muhammad from Ja'far bin Muhammad Kufi from Ja'far bin Muhammad Makfuf from Amr Ahwazi that he said:

Abu Muhammad, Imam Hasan Askari (a.s.) showed me his son and said: "This is your leader after me."

49- ***Irshad:*** It is narrated from Ibne Quluwayh from Kulaini from Muhammad bin Yahya from Hasan bin Ali Nishapuri from Ibrahim bin Muhammad from Abu Nasr Zarif Khadim that he (Zarif) saw him.

50- ***Muhajjud Dawat:*** The author of Muhajjud Dawat says:

"I was in Sarmanra when I heard Imam Qaim (a.s.) reciting a supplication at the time of dawn and I memorized it; in that he invoked in favor of the living and the departed believers that may the Almighty Allah enliven them during the time of his rule."

51- ***Kashful Ghumma:*** The author of *Kashful Ghumma* writes: I will narrate two incidents of miracle cures which occurred in recent times and which some trustworthy scholars have narrated to me.

"Ismail bin Hasan Harqali, a resident of Tigris area, who died during my time, but whom I did not have the chance to meet. His son, Shamsuddin narrated to me that his father said that an abscess came up on his left thigh and became as big as a fist. This abscess was there for a long time and it particularly used to give him severe pain during the spring season. He used to lose a lot of blood through it. He said that he wasn't able to properly offer his mandatory prayers because of the abscess. He worried so much about this that he went from his village to the town of Hilla. There he met Sayyid Raziuddin Ibne Tawus, who was the most eminent scholar of the Shia during those days although he wasn't recognized as their Pontiff, only, perhaps because he abstained from issuing edicts to the believers. Ismail Harqali met him and explained his problem to him. Sayyid Raziuddin called all the physicians of Hilla and sought their advice. They suggested that the only possible cure was the amputation of the abscessed limb. But they also said that there was great risk even in the amputation, because there was the risk of severance of some vital veins in the process of amputation. The physicians were believer, and they didn't want to give him careless advice.

Sayyid Raziuddin told Ismail Harqali that "the Shariah gives permission to offer your prayers despite the impurity of the pus oozing from the abscess."

He said, in fact, prayers in such excruciating conditions will be doubly felicitous. Now there was only one city, Baghdad, where there could perhaps be a possibility of his finding a cure. Baghdad was the capital of the realm of Islam and scholars of all the disciplines were assembled there. Ismail Harqali thought that he must head for Baghdad. He met the personal physician of the Caliph and went to heavy expenses to take his treatment. He spent all his money, but the cure was not in sight. He had spent all his funds and was then subject to abject penury.

He now thought that he would go and seek the help of the Imam Zamana (a.s) in Samarrah. Therefore he proceeded from Baghdad to Samarrah. Many days he continued to pay visits to the Mausoleum of the Imams (a.s) and also visited the cellar from where the Last Imam (a.s) went into hiding. Although the cellar at Samarrah isn't the abode of the Imam (a.s), it is certainly associated with his memory. Many days went by when he thought that there was no hope of his recovery from the abscess and he was thinking of returning home disappointed. He thought that he had left his wife and children at home long enough and that he must go back to them.

Therefore the next morning, early with the sunrise, he went out of the ramparts of the city. Near the ramparts was flowing the river Tigris. He took a bath there and wanted to visit the mausoleums to bid adieu to the Imams (a.s). He changed into a clean dress and carried water in a pitcher for cleaning the abscess if it suppurated.. This was as a caution for his entering the mausoleum in a clean state. As he entered the ramparts of the town, he found four persons cantering on horses towards him. Their personalities and garments were different from those of the Samarrans. He thought that they must be some travelers passing through the town. They came near him and suddenly stopped. Two of them were youths. They came and stood on his left. There was one elderly person who stood on the other side.

The fourth person, who was neither a youth nor an old person, stood in front of him. He asked him about the condition of the abscess and that he would like to inspect it. He replied that the abscess was increasing by the day. Ismail thought that he had just cleaned himself and was going for the Ziyarat. He was wondering if he would lose his cleanliness if the person touched his abscess. He therefore refused to oblige. Now the person strongly protested why he wasn't willing to show them his abscess? Then the person bent low, pushed aside the garment from his thigh, held the abscess in his hands. Suddenly the pus gushed out from the abscess. He felt pain for a while but was relieved soon thereafter. Then the person put his hand over the area of the abscess and it looked completely cured. The person put back his garment in

its place and said, "O Ismail! You are now fully healed!" He wondered who this person was? How could he know his name? He asked, puzzled and amazed, "How is it that you know me by name?!" The elderly person standing on his right said, "Ismail! Greet him! He is your Imam Zamana (a.s)!" Ismail greeted the Imam (a.s). But replying to his greeting he swiftly mounted the steed and the four persons sped away from sight in no time! Ismail tried to sprint behind the horse of the Imam (a.s). For once the Imam (a.s) stopped his horse and asked him to turn back. He continued to run behind the Imam's steed. He stopped a second time, and a third time when he said angrily, "O Ismail! I am your Imam-e-Zamana and I have asked you twice not to follow me! Even then in sheer disobedience you continued to follow us!" Ismail was taken aback. He turned back towards Samarrah. It was early morning and people were stirring out of their homes. He asked them if they had seen the four persons speeding through the town on their steeds. They replied in the affirmative. Ismail asked them if they knew the four riders? They said that they didn't know them but their faces and their attire indicated that they were not from that area. Then Ismail said that they had deprived themselves the opportunity of meeting Imam Zamana (a.s). The persons gathered around him and asked if he had been able to meet the Imam (a.s). He told them that he was visiting Samarrah seeking a cure for the abscess on his thigh. He informed them that the Imam (a.s) himself touched the abscess and it was instantly cured. The persons removed the cloth from his thigh to see if that was the case. They also inspected the other thigh. There wasn't any sign if ever there was an abscess on any of his thighs. The persons snatched away small pieces of his garment to keep with themselves as a memento. They said that Ismail was the fortunate person whose body was touched by the Imam (a.s). He went with difficulty to the inn, changed into a fresh garment and started moving towards Baghdad.

When he reached the Baghdad Bridge, he saw a wondrous scene. The story of his miraculous cure had reached much before he reached there and there was a huge crowd waiting for him on the bridge. Whenever any traveler reached the bridge, they would ask his name and then let him pass. Ismail didn't know why they were asking the name of the new arrivals. When he told them that he was Ismail Harqali, they caught hold of him as was done by the men in Samarrah. It was almost a stampede and he was about to swoon and fall down. Then he noticed Sayyid Raziuddin Ibne Tawus coming towards him with a big crowd following him. He asked the men to allow him some fresh air.

Hearing his admonition, the men moved away from Ismail. Sayyid Raziuddin caught hold of his shoulder and took him to his house in Baghdad.

He told Ismail that the entire populace in Baghdad knew about his miraculous cure. Ismail related to him the entire episode. He told him that not only the story was correct but the Imam (a.s) had sent a personal message for Sayyid Raziuddin. Sayyid Raziuddin immediately offered a prayer of thanksgiving and took him along to the caliph.

The caliph was a follower of the Aale Mohammed (s.a). Sayyid Raziuddin recounted the entire event to the vizier. The vizier informed about it to the caliph. The caliph called them immediately to his court and ordered all the eminent physicians of Baghdad to immediately report at the court. They all came there. The caliph asked them if they remembered Ismail who approached them some days ago for the treatment of the abscess on his thigh. They confirmed that they did inspect the abscess and also that they thought that it wasn't possible to treat it. The only alternative was the amputation of the limb. The caliph asked, if the abscess had healed, what would have been the result? They replied that if the abscess really healed, it would leave an ugly mark on the spot for at least two months or more, which would then turn into a white mark that the person would carry for his entire life. Now the caliph asked Ismail to move his garment from the spot where the abscess was. The physicians inspected it minutely and were surprised that there wasn't any mark of the abscess there and the skin was as healthy as that of a healthy person.

One of the physicians was a Christian. He said that what happened could only be a miracle of Hazrat Isa (a.s). Now the team of the physicians was sent away. The caliph wanted to give to Ismail a thousand Dinars as a gift, which he politely refused. The caliph was surprised why he was not accepting the gratuity. He said that the one who cured him has ordered him not to accept any gift. Ismail now went back to the place of Sayyid Raziuddin Ibne Tawus. He wrote a letter to Ali Ibne Owais who sent to Ismail a purse containing 1,000 Dinars. When Ismail Harqali returned to his village, his son saw the thigh and was surprised that the abscess had totally disappeared and there was no mark left! Even hair had grown at that spot as it normally does.

Ali bin Isa says: I asked Safiuddin Muhammad bin Muhammad bin Bashir Alawi Musawi and Najmuddin Haider Ibne Aisar about this incident. These two were my friends among the important personalities of that time and they had seen Ismail bin Hasan in that illness and healthy after that and they testified it.

Also his son, Shamsuddin narrated: After this incident, my father used to remain very sorrowful due to the separation. Thus he used to go and stay in

Baghdad during the whole of winter and travel to Samarrah everyday and perform the Ziyarat. This year he has performed Ziyarat for the fortieth time only in the hope that perhaps he gets the same chance again to see Imam Zamana (a.s.). But may Allah have mercy on him, he passed away this year.

Second Incident

Sayyid Baqi bin Atwa Hasani has narrated from his father that:

"One day we were sitting together at the time of Isha when Atwa shouted. When we went to him, he said: Your Imam Zamana (a.s.) has just left me. Hurry up so that you might be able to meet him.

We went out and looked here and there but could not see anyone. We came back to him and asked him to tell us the whole story.

He said: A few moments ago a person came to me and said: O Atwa!

I asked: Who are you?

He replied: I am the Imam of your sons (Atwa was from the Zaidiyyah sect and his sons were Imamite). He said: I have come to get you cured from this malady.

He then touched my navel and pressed it a little and then went away.

Now when I touched and felt it, I saw that I was completely cured. Then this incident became very famous. I asked about it from other than the sons of Atwa also and they also verified it.

Hence there are many incidents of Imam Zamana (a.s.) granting miracle cure, but they are all not mentioned here for the sake of brevity."

52- ***Al-Kafi:*** It is narrated from Ali bin Muhammad from Abu Muhammad Wajnai that he said:

"Someone who had seen [the Mahdi] informed me that he (the Imam) came out of his house ten days before the martyrdom of Imam Hasan Askari (a.s.) saying: 'O Allah, You know that this is one of the most beloved places [for me], if only I was not driven away...'or words to this effect."

Abul Adyan the Servant

53- ***Ikmaaluddin:*** Abul Adyan said:

"I was a servant of Imam Hasan Askari (a.s.), and carried his letters to different cities and environs. I had the honor to attend to his service in his last illness. He gave the letters to me and said: 'Go to Madayan. Your journey will last for fifteen days. On the fifteenth day, you will return to Samarrah. Here, wails and cries from my house will greet you. You will see me in the room where corpses are given the ritual bath." I asked, 'Master! In such a case, who will be the Imam after you?' Imam Hasan Askari (a.s.) responded, 'One who will ask you about the replies to my letters will be my successor.' I requested, 'Please provide me more details.' Imam (a.s.) replied, 'He will lead my funeral prayers.' I pleaded again, 'Please furnish more information.' He retorted, 'He will inform you about what is there in the bag.' The awe-inspiring personality of Imam Hasan Askari (a.s.) prevented me from further inquiry about the bag.

I took the letters to Madayan and procured the ripostes. On the 15th day, just as Imam Hasan Askari (a.s.) had predicted, I entered Samarrah. Loud voices of wailing and crying echoed from the house of Imam Hasan Askari (a.s.). I saw Ja'far, the brother of Imam Hasan Askari (a.s.), standing on the door and receiving condolences and consolation from the local Shia. I said to myself, 'If this man is the Imam, then it will be clear that the position of Imamate has undergone a change. For, I have seen him drink wine, gamble and play musical instruments.' I went near him and offered my condolences. He did not ask me anything. Afterwards Aqeed emerged from the house and said: 'Master! Your brother has been shrouded. Come and lead his funeral prayers.' Ja'far went ahead to lead the prayers. Around him were some Shia including Samman and Hasan bin Ali alias Salma, whom Mutamid killed.

When I entered the Imam's house I saw that his corpse had been shrouded and Ja'far bin Ali went forward to pray the funeral prayer. As he was about to announce the Takbeer, a young boy with a wheatish complexion, curly hair, broad teeth, shining like a brilliant moon, came out of the house. He caught hold of Ja'far's robe and pushed him aside, saying, 'Uncle! Move aside. I am more worthy of leading the funeral prayers of my father.' Ja'far withdrew in a corner and his face went colorless.

The child went ahead to recite the prayers on his father's dead body and buried him next to his father's (10th Imam's) grave. Thereafter, he turned towards me and said: 'O Basri! Give me the replies of the letters that are with

you.' I handed the letters to him and said to myself, 'Two prophecies are already fulfilled. Now only the third one about the contents of the bag, remains.' I went to Ja'far bin Ali and saw him sighing. Hajiz Washsha said to him: O master, who is that lad? So that I can establish the proof on him. He said: By Allah I had never seen him and I don't know who he is. We were sitting when some residents of Qom arrived and asked about the condition of Imam Hasan Askari (a.s.). When they were informed about his demise, they inquired about the Imam after him. People guided them towards Ja'far Ibne Ali. They saluted him and offered their condolences. They wanted to know from him about the money that they had brought along with themselves, to whom did it belong and how much? Ja'far stood up from his place, and while gathering his clothes, he said: 'They expect me to know the unseen!' Afterwards, a servant emerged from the house of Imam Hasan Askari (a.s.) and announced, 'The letters of so and so are in your possession. You also have a bag containing a thousand dinars. Of which, only ten dinars are pure. They gave the letters and money to this servant saying, 'The one who has sent you must be an Imam.' Ja'far bin Ali came to Mutamid and narrated everything. Mutamid sent his soldiers to the Imam's house who arrested and brought Saqeel. Mutamid told her to surrender the child but she denied having given birth to any child and she claimed that she was pregnant so that Mutamid would give up the pursuit of the child. So he gave her in custody of Ibne Abi Shawarib the Qadi, till Ubaidullah bin Yahya bin Khaqan died all of a sudden. The owner of Zanj revolted in Basra. All these circumstances made him unconcerned with Saqeel and she was released. And praise be to Allah the Lord of the worlds and there is no partner for Him."

54- The author says: in the book of one of our scholars, Husain bin Hamadan has narrated from Abu Muhammad Isa bin Mahdi Jauhari that he said: "I set out for Hajj in the year 260 A.H. and I also intended to visit Medina, because we had received the correct report that the Master of the Time has reappeared. I had traveled some distance from the Fayd Fort that I fell ill[1] and wished I could obtain fish and dates from somewhere. I reached Medina in the same condition and met my brothers-in-faith. They also gave me the good news of the reappearance of the Master of the Time that he has reappeared in Sabar.

Thus I set out towards Sabar. When I reached the valley, I saw some emaciated goats. Then I entered the boundaries of the fort, halted there and

[1] *Fayd:* It is said to be a halt on the route to Syria and it is also said that it was a city of Najd. Both these statements are mentioned by the author of *Majma al-Bahrayn* (The Author)

began to wait to see what happens; till it was time for prayers. I performed the *Maghrib* and *Isha* prayers and began to supplicate. Suddenly I saw the servant, Badr, calling me: 'O Isa bin Mahdi Jauhari, come in.' I said: 'God is the Greatest' and 'There is no God except Allah'. And I praised and glorified the Almighty.

And when I reached the courtyard of the fort, I saw that dinner was laid out. The servant took me to the banquet and seated me there. He told me: 'Your master orders you to eat about which you had doubts when you fell ill after leaving Fayd.' I said: Only this proof is enough for me. Thus how can I eat while I do not see my master? Then His Eminence called out: 'O Isa, eat your food, you will see me also.'

So I sat down on the dinner spread *(Sufra)*. I saw that there were hot fried fishes, some dates and milk was also served. I thought to myself that since I was ill I should abstain from fish, dates and milk. A voice called out: 'O Isa, you have doubts about us. Do you think you know more than me what is beneficial for you and what is harmful?' I began to weep and prayed to Allah for forgiveness.

Then I ate from all the dishes which were extremely delicious. I had never eaten anything more delicious. Thus I ate more than my normal appetite and restrained my hand as I felt ashamed to eat more. A voice came: 'O Isa, do not feel shy. These are victuals of Paradise, no mortal has a hand in their preparation.' Then I ate more and more but felt that I was not getting satiated. So I said: 'Maula, I have had enough.'

Now His Eminence called out: 'Come near me.' I thought to myself: 'Shall I meet my master without even washing up after dinner?' The voice asked: 'O Isa, look at your hands, is there anything sticking to them?' I glanced at my hands and smelt them, but found them clean and smelling of musk and camphor. So I went into the presence of His Eminence and glanced at him. Such effulgence emanated from his face that I was absolutely stunned.

His Eminence said: 'O Isa, if the deniers had not asked: 'Where is he? When would he reappear? When was he born? Who has seen him? What did you receive from him? What message did he convey? What miracle he showed?, you would never have seen me.

And by Allah, people had seen same kinds of miracles performed by Amirul Momineen (a.s.), but in spite of that they preferred themselves over His Eminence. They deceived and plotted against him and at last martyred

him. And in the same way, they misbehaved with my other purified forefathers also. They did not consider them truthful, they did not testify about them. And they labeled their miracles to be acts of magic; they alleged that they had Jinns under their control.

O Isa, tell my friends whatever you have seen and conceal it from my enemies.' I said: 'Please pray that the Almighty Allah keeps me steadfast.' He said: 'If you hadn't been steadfast you wouldn't have even seen me. Okay, now you go back.' Isa says: 'I left the place thanking God profusely.'"

55- Sayyid Ali bin Abdul Hameed, a person of faith, in the book of *Sultan al-Mufarraj* writes:

"Of all those who have seen Imam Zamana (a.s.), there is the most famous and well known incident of Abu Rahjeh Hamaami in Hilla, and it is narrated by a group of scholars and eminent people of that town. Among those eminent personalities is also the pious, senior and virtuous Shaykh Shamsuddin Muhammad bin Qaroon.

He says that there was a ruler in Hilla called 'Marjaan, the younger'. Some people reported to him that Abu Rajeh abuses the companions of the Prophet. So he got Abu Rajeh arrested and ordered him to be beaten. They beat him so severely that each part of his body was injured and they hit at his mouth so much that his teeth were broken.

Then they pierced his tongue with a thick iron needle. Then they pierced his nose and put a rope through it. After that he was given over to the ruler's men to take him around the lanes of Hilla in this manner and ordered that he should be thrashed from every side. It happened in this way and the poor man fell down exhausted; people thought that he was dead.

They informed the king and he ordered his execution. Those present in the court wanted to know what purpose would be served by his execution. Since he was an old man this much punishment was enough for him. He was already dead, so he should be left now, and he would die his natural death. Why should the king take the responsibility of his death? When people petitioned much, he ordered his release.

Since he was seriously injured, his relatives carried him home like a corpse, everyone was sure that he would not survive that night as no sign of life remained in his body. However when people came to see him the next day they found him in perfect health and physically fit, engrossed in ritual

prayers. His teeth, that had been broken, were back in his mouth in a perfect condition. The wounds of his body and face had healed so completely as if he never had any injuries in the first place.

They were shocked at this and asked him how that came to be. He said: I was looking at death with my own eyes. Since my tongue could not move, I was unable to utter any supplication, so I prayed to Allah in my mind and beseeched my master. When the greater part of the night had passed, I saw that the complete house was lit by a luminosity and my master, His Eminence, the Master of the Time was stroking my face and saying: Now get up and go to your family. You are perfectly all right now. Thus when I got up in the morning, I was absolutely healthy as you can all see.

Shamsuddin Muhammad bin Qaroon says: By Allah, Abu Rajeh was a frail and thin man, having sallow complexion; he was very ugly and had a small beard. I used to visit the same public bath he frequented and I always saw him in the above condition. But that morning when I went to see him with other people, I saw him physically strong, his limbs powerful and his height had also increased. The beard was also bigger than before and the complexion had a pinkish hue. It seemed as if he were a young man of twenty years. And he remained like that till his end.

When the news of his miraculous recovery spread, the governor of Hilla summoned him; who one day before had seen him in a very serious condition; but now he was perfectly cured and there no sign of any injury and his teeth were also intact. The ruler was highly impressed by this and filled with awe. Previously when he sat at the place of Imam Zamana (a.s.) in Hilla, he used to turn his back to it, but after this incident, he used to sit facing it and he also changed his behavior with the people of Hilla. He used to forgive their mistakes and acted nicely with everyone in general. But all this was of no use to him and he died after some days.

Debate between Ibnul Khatib and Uthman

The respected practical scholar Shaykh Shamsuddin Muhammad bin Qaroon has also narrated another incident that Moammar bin Shams was one of the kings' friends and he was also called by the title of Muzawwar. He was the trustee of Alawite properties and one of his assistants was called Ibnul Khatib and he had another servant named, Uthman; he was responsible for maintaining his accounts. Ibnul Khatib was a righteous believer whereas Uthman was a Sunni. They often argued on religious points.

One day it so happened that they had an argument at the Place of Ibrahim (a.s.) in public. Ibnul Khatib said: The truth will become clear just now. I will write the names of those whom I am devoted to, and they are Hasan and Husain (a.s.). And you may write the name of those to whom you are devoted: like Abu Bakr, Umar and Uthman. Then both our hands will be tied up together and placed in the fire. Whoever's hand is burnt will be considered false and one whose hand is unhurt will be on truth.

But Uthman refused to take up the challenge and people began to ridicule him. Uthman's mother was observing this from above; thus when she heard the people make fun of her son she began to abuse them and while she was abusing them, she lost her eyesight and became totally blind. Now she began to scream in terror, but when her friends came to see what the matter was, they found that her eyes seemed to be all right; but nothing was visible from them.

Thus they helped her to come down and then took her to Hilla. When this news spread in her clan, they summoned the physicians of Baghdad and Hilla, but they could not do anything for her.

Then some believer ladies with whom she had acquaintance, told her: Only Imam Qaim (a.s.) has made you blind. Now if you accept the Shia faith and adopt Tawalla and Tabarra we will guarantee your salvation, the Almighty Allah will cure your malady. Without it your salvation is impossible.

She agreed on these conditions and on Friday eve, the ladies brought her below the dome and left her alone at the place of Imam Zamana (a.s.). Then they came outside and spent the night there.

When a quarter of the night had passed that lady came out and her sight was restored. She was able to see and recognize each of them.

The other ladies were elated at this miracle cure and they asked her to explain how it happened.

She explained: When you left me below the dome, I felt someone touching my arm and saying: Go out, the Almighty Allah has cured you.

As soon as he said this, my sight was restored and I saw the whole shrine illuminated with a bright light. Then I noticed a person there and asked him who he was.

He said that he was Muhammad bin Hasan, and after that he disappeared.

The ladies brought her back to her house and her son, Uthman also embraced the Shia faith and both proved sincere converts. This incident became famous in her community and all those who heard about it, became believers in the existence of Imam Zamana (a.s.). This incident occurred in 744 A.H.

Qari Najmuddin Ja'far is cured of Paralysis

It is an incident of 759 A.H. and it is narrated by Abdur Rahman Nomani and he wrote it down in his own hand and it is with me.

He writes: Faqir Abdur Rahman bin Ibrahim Qabaiqi narrated that he used to hear in Hilla Saifiya that Qari Najmuddin Ja'far bin Zohadri was down with paralysis. After the death of his father, his grandmother tried to get him cured but he showed no signs of recovery. People advised her to consult the physicians of Baghdad.

They summoned the Baghdad doctors and they treated him for a time, but it was of no use. Then she was told to take him to the dome of the place of Imam Zamana (a.s.) in Hilla. Perhaps the Almighty Allah will bestow cure to him at that auspicious place.

She did that and left him there for a night. The Master of the Age cured his malady and he became healthy once again.

I heard this incident from others but once I happened to meet that person also and he narrated to me that one night my grandmother left be alone in that dome and the Master of the Age arrived and said: Stand up, by the order of Allah.

Then he helped me to stand up and my paralysis was cured. Then people mobbed me in such way that I survived with a great difficulty. They snatched away my clothes as blessings. Others dressed me in their clothes and I returned home. And he narrated this incident a number of times.

Portico

A reliable gentleman has narrated this incident, although this report is famous among the people of Najaf Ashraf. The incident is as follows: The

house in which I reside, in this year 789 A.H., once belonged to a virtuous and pious man named Husain Mudallil and *Sabaat Mudallil* is named after him. And this *Sabaat* (a roof between two houses) is adjacent to the walls of the Holy mausoleum of Najaf. This person also had a family.

He became affected by such terrible paralysis that he could not even stand up. The members of his family used to assist him in fulfilling his necessary needs. He remained affected by this malady for a long time as a result of which his family had to face penury and to depend on charity.

In 720 A.H. when a quarter of the night had passed, he awoke his family members. They saw that the house and the ceiling were illuminated with such a bright light that it dazzled the eyes. They asked him what the matter was. He said: The Imam of the Time (a.s.) had come and he told me: O Husain, stand up. I said: My master, I am unable to stand up as you can see. He took my hand and made me stand up and all the signs of paralysis disappeared. Now I am perfectly healthy and cured.

The Imam (a.s.) also said: This canopy is my route to visit my grandfather, Amirul Momineen (a.s.) so you must close it every night. I said: *We hear and obey Allah and you are our master!* After that the man arose and by way of thanksgiving for this divine mercy and kindness he went to visit the mausoleum of His Eminence, Amirul Momineen (a.s.). And that canopy, till this day is a place where people pray during times of need and all those who make petitions at this spot achieve success by the blessings of the holy footsteps of the Qaim (a.s.)."

Restoration of eyesight

Shaykh Shamsuddin Muhammad bin Qaroon has narrated another incident. A person named Najm who had the title of Aswad lived in Waqusa a well known village on the banks of Euphrates. He was a righteous and a pious man. He wife, Fatima was also a very nice lady and they had two children, a boy named Ali and a daughter named Zainab. It so happened that the couple lost their eyesight due to some reason and this happened in 712 A.H. They remained in this condition for a long time.

One day his wife observed that someone was passing a hand over her eyes and saying: Get up, the Almighty Allah has restored your eyesight; serve your husband with all sincerity.

When she opened her eyes she found the house illuminated by a powerful light and she understood it was due to the effulgence of Imam Zamana (a.s.).

Battle of Siffeen

People of our area have narrated from Muhyuddin Arbili.

He says that once he came to his father accompanied by another person and as they sat there, that person dozed and the turban fell down from his head and they noticed a deep wound on his head.

My father asked: "How and when did you receive this injury?"

He replied: "It was in Siffeen."

He was asked: "How is that possible, the Battle of Siffeen occurred a long time ago?"

He said: "Listen, once I was traveling to Egypt when a person from Gaza also accompanied me. On the way mention was made about the Battle of Siffeen. He said: If I had been present in the Battle of Siffeen I would have quenched the thirst of this sword of mine with the blood of Ali and his followers."

I said: "And if I had been present in the Battle of Siffeen, I would have quenched the thirst of this sword of mine with the blood of Muawiyah and his men. Since they are not present here, I and you represent both the parties. Let us fight and see who wins.

We stared a duel and I was hurt by his sword and fell down in a swoon.

I was lying in that condition when someone came and awakened me with the point of his spear. When I opened my eyes, he alighted from his mount. When he passed his hand over my wound, it was instantly cured. Then he told me to wait there.

He returned after sometime with the severed head and horse of my opponent.

He said: "Take the severed head of your enemy. Since you helped us, we also helped you and the Almighty Allah indeed helps those who help Him."

I asked: "Who are you?"

He replied: "I am so-and-so, that is the Master of the Affair (*Sahibul Amr*)."

Then he said: "If someone asks you where you got this wound from, you should say that you were injured in the Battle of Siffeen."

Display of Alawite Fury

Sayyid Ali bin Muhammad bin Ja'far bin Tawus Hasani has stated in his *Rabiul Albab* that Hasan bin Muhammad Qasim narrated to him as follows:

Once he and a person named Ammar who was an inhabitant of Kufa were traveling out of Kufa on way to Hamalaya and they began to discuss about Imam Qaim Aale Muhammad (a.s.). He said: O Hasan, let me narrate an incident.

A caravan of the Tai tribe arrived and purchased from us goods in Kufa. There was a handsome man in that group and he was their leader. I told a man who sat at my shop to go to such and such Alawite and borrow the scale for me.

The Bedouin asked: "Do Alawites also live here?"

I replied: "What do you mean? The majority of the Alawites live in this region."

That Bedouin said: "I have left the real Alawite at such and such place in the desert behind me."

I asked: "Please explain to me who that is?"

He replied: "Once we three hundred riders came out to commit robberies and roamed about for three day without any food and water; but we could not find anything. At last we decided to draw lots and whoever's name is drawn, we will slaughter and eat his horse. All accepted this proposal, but when the lots were drawn, my name was drawn. I said: You have not drawn in the right way. Thus it was drawn again and again my name came up. I rejected that draw also. Lots were drawn for the third time and then also my name came

up. Actually my horse was worth more than a thousand dinars and I valued it more than my children.

I asked them to excuse me for sometime and spurred my horse and rode to a sand dune at a distance of one Farsakh from there. I saw a slave girl below that dune, picking dry twigs.

I approached her and asked: Who are you and to which family do you belong?

She replied: I am a slave girl of an Alawite gentleman who resides in this valley.

I returned to my associates and said: You may rejoice now, some people reside in the nearby valley. Let us go there immediately.

When we rode to that valley, we found a tent pitched in the center and a handsome young man emerged and greeted us warmly. I said: "Arab brother, we are extremely thirsty."

He called for water immediately.

The maid brought two bowls of water. The man put his hand in them, one after another and passed them to us. The water was enough to quench the thirst of all of us. When we returned the bowl they were full to the brim and not a drop had reduced. After quenching our thirst we said that we were also hungry.

He went into the tent and returned with a basket of food. He placed his hand over it and said: Ten persons should eat at a time. We did that and all were satiated without causing any decrease in food. Then we asked him for directions and he obliged. After traveling for sometime, we said to each other: We had left our families to commit robberies; since now we are refreshed, let us stick to our original plans. So we turned back to rob the man who had given us food and water. When that young man saw us returning, he armed himself and mounted a red horse. Then he marched in our direction and sternly said: Don't move a step with ulterior motives.

We were awestruck and we stepped back. Then he drew a line between us and said: I swear by my grandfather, the Messenger of Allah (s.a.w.s.) that I will strike off the head of anyone who crossed this line.

We returned from there in bewilderment and that man was a real Alawite and not like these Shia people."

It is mentioned in *Fehrist Shaykh Muntajabuddin* that Thairbillah Mahdi Ibne Thairbillah Husaini Jaballi belonged to the Zaidiyyah sect and then he became an Imamite. He also claimed to have seen Imam Mahdi (a.s.).

It is also written that Abul Hasan Ali bin Muhammad bin Ali bin Abul Qasim Alawi Sherani, who was a pious scholar, had also seen Imam Zamana (a.s.).

And Abul Faraj Muzaffar bin Husain Hamadani, a trustworthy person and an envoy of Imam Zamana (a.s.), who lived during the time of Shaykh Mufeed and attended the gatherings of Sayyid Murtadha and Shaykh Abu Ja'far Tusi. He had also seen Imam Zamana (a.s.).

24

Chapter Twenty-four: Report of Saad bin Abdullah Ashari

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ حَاتِمٍ النَّوْفَلِيُّ عَنْ أَحْمَدَ بْنِ عِيسَى الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ طَاهِرٍ الْقُمِّيِّ عَنْ مُحَمَّدِ بْنِ بَحْرِ بْنِ سَهْلٍ الشَّيْبَانِيِّ عَنْ أَحْمَدَ بْنِ مَسْرُورٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ كُنْتُ امْرَأً لَهِجاً بِجَمْعِ الْكُتُبِ الْمُشْتَمِلَةِ عَلَى غَوَامِضِ الْعُلُومِ وَ دَقَائِقِهَا كَلِفاً بِاسْتِظْهَارِ مَا يَصِحُّ مِنْ حَقَائِقِهَا مُغْرَماً بِحِفْظِ مُشْتَبِهِهَا وَ مُسْتَغْلِقِهَا شَحِيحاً عَلَى مَا أَظْفَرُ بِهِ مِنْ مَعَاضِلِهَا وَ مُشْكِلَاتِهَا مُتَعَصِّباً لِمَذْهَبِ الْإِمَامِيَّةِ رَاغِباً عَنِ الْأَمْنِ وَ السَّلَامَةِ فِي انْتِظَارِ التَّنَازُعِ وَ التَّخَاصُمِ وَ التَّعَدِّي إِلَى التَّبَاغُضِ وَ التَّشَاتُمِ مُعَيِّباً لِلْفِرَقِ ذَوِي الْخِلَافِ كَاشِفاً عَنْ مَثَالِبِ أَئِمَّتِهِمْ هَتَّاكاً لِحُجُبِ قَادَتِهِمْ إِلَى...

His meeting with the Imam and the questions that he asked the Imam

Shaykh Saduq (r.a.) has narrated from Muhammad bin Ali bin Muhammad bin Hatim Naufali from Abul Abbas Ahmad bin Isa Washsha Baghdadi from Ahmad bin Tahir Qummi from Muhammad bin Bahr bin Sahl Shaibani from Ahmad bin Masroor from Saad bin Abdullah Qummi that he said:

"I was very fond of collecting books on intricate and difficult subjects so that I may learn the reality. I used to consider it my duty to speak up about the reality and had the habit of learning by heart complicated matters. I always desired to obtain success over the deviations and difficulties of the books.

I had firm belief in the religion of the Imamiyah and often took part in debates against the opponents. I used to expose their defects and explained the weaknesses of their religious leaders.

I exposed scandals of their religious guides till one day I was subjected to a fight with severe Nasibis. Enmity with them continued for a long time and there were terrible fights between us. I used to ridicule them through questions and proved that they were obstinate on a false stand.

Objection of an opponent of Shia

Once I faced a debate with a deeply bigoted Nasibi. During the debate he said: 'Death be on you and all your co-religionists. You *Rafidis* lay curse on the Emigrants and Helpers and deny their love for the Holy Prophet while the Siddiq was the most exalted persons among the companions and he had precedence in accepting Islam. Don't you know that the Messenger of Allah took him along to the cave on the night of migration due to the risk to his life, just as he was concerned for his own safety. Because he knew that he would be his caliph and successor. Therefore he wanted to protect his life like he was concerned about his own security. So that the religion may not be destroyed after him. In those very circumstances he made Ali sleep on his bed as he knew that even if he were killed, there would be no problem for Islam in the future, because there were people among the companions who could have taken his place, therefore he did not accord much importance to his (Ali) getting killed.'"

Saad says: "I replied to it but the replies were not so effective. So he said: 'You Rafidis say that the first and the second caliphs were hypocrites and you support it by what happened on the Lailatul Uqbah.'

Then he said: 'Come let us see if they accepted Islam willingly and happily or it was under duress and pressure?' Here I did not give any reply, because if I said it was under duress it would not be correct as Islam at that time was not dominant and if I said they accepted willingly it would negate their hypocrisy. Thus the Almighty Allah says in the following verse:

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا

"But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. But their belief was not going to profit them when they had seen Our punishment..." (Surah Ghafir 40:84-85)

I returned from this debate with a heavy heart, took a paper and wrote down forty odd questions that were difficult for me and said to myself that I must hand it over to the representative of Maula Abu Muhammad Hasan bin Ali Askari (a.s.) (that is Ahmad bin Ishaq who resided in Qom).

Replies of Imam Zaman (a.s.) to these Objections

But when I went to him I learnt that he had left on a journey. I departed in his pursuit and when I reached him, I told him all that had happened. Ahmad bin Ishaq said to me: Come let us go together to Surre man Raa (Samarrah) and ask our master, Hasan bin Ali (a.s.) about this. So I accompanied him to Surre man Raa till we reached the house of our master and asked for permission to enter, which was given and we went inside. Ahmad bin Ishaq had a leather bag that he had concealed inside his Tiberian cloak. The bag contained one hundred and sixty purses containing gold and silver coins. Each purse was sealed with the seal of the sender. When our eyes fell on the elegant face of His Eminence, Abu Muhammad Hasan bin Ali (a.s.) we saw that his face was like a full moon and a child was sitting in his lap. He was very beautiful, like a Jupiter star having nice locks of hair. In front of the Imam was placed a golden pomegranate decorated with jewels and precious stones; it was presented by an affluent gentleman from Basra. The Imam was holding a pen and writing something on paper. Whenever the child caught his hand he tossed the pomegranate and the little one chased it and brought it back. In the meanwhile he wrote whatever he wanted. So Ahmad bin Ishaq opened the cloak and the leather bag before Imam Hadi (a.s.) [a title of Imam Hasan Askari (a.s.)]. His Eminence threw a glance at the child and said: Remove the seals from the gifts of your Shia and friends. It was asked: O my master, is it lawful that a pure hand should extend towards impure gifts and filthy monies?"

His Eminence asked Ahmad bin Ishaq to take out the contents of the bag so the lawful and the unlawful can be separated. He did as he was told. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 62 dinars from sale proceeds of a house, and inheritance from his father 45 dinars and from the money of six dresses 40 dinars and the rent of three shops amounting to three dinars." Our master said: "You are right, my son. Now tell us what is unlawful in it?" The child said: "There is a dinar in this purse

which was minted in Rayy in so-and-so year. Half of its inscription is worn out; its three corners are cropped, such that its weight is reduced by 1.5 *Daniq*. This same amount is unlawful in it because the sender of this purse in so-and-so year, so-and-so month gave to a weaver who was his neighbor a mound and a quarter of old cotton for spinning. That cotton was stolen from the weaver who informed him about it, but he didn't accept his version and in its place took a mound and a half of softer cotton. Then he ordered a garment be made for him from this material. Thus that money and the cropped amount is from that money." Ahmad bin Ishaq untied the purse and removed from it the said dinar and the cropped pieces from it. Then he took out another purse. The child said: "This is from so-and-so of such-and- such locality of Qom, containing 50 dinars. It does not befit us to touch it at all." Ahmad bin Ishaq asked: "Why?" He replied: "It is the sale proceed of wheat that the sender had paid to his farmers, but while giving he measured some with a correct measure and some with a tampered measure."

Imam Hasan Askari (a.s.) said: "You are right my son." Then he said: "O Ibne Ishaq, take that purse and return it to the sender and tell him to give the money to its actual owner, that is those farmers, as we are not in need of this money." At that moment, he said: "Give me the garment sent by the old lady." Ahmad bin Ishaq said: "I have forgotten it." He went out to look for it. At that moment my master, His Eminence, Abu Muhammad Hadi (a.s.) looked at me and asked: "What a surprise that you came here?" I said: "Ahmad bin Ishaq encouraged me to come and meet you." He asked: "What happened to those questions that you wanted to ask?" I said: "They are yet unanswered, my master." He said: "Ask whatever you want from my dearest son." And he gestured to the child. I asked: "O our master and master's son, it is narrated to us that the Holy Prophet (s.a.w.s.) had given Amirul Momineen (a.s.) the right to divorce his wives. Therefore on the day of Jamal, he sent message to Ayesha that she had wreaked havoc with Islam and Muslims (and taken wrong advantage of her position). That she has in an ignorant way condemned her children to perdition. 'Thus if you do not refrain from your act I will divorce you.' Tell me, my master, that what is the meaning of divorce here? That the Messenger of Allah (s.a.w.s.) left it at the discretion of Amirul Momineen (a.s.)?"

He replied: "The Almighty Allah, hallowed be His name, gave an exalted status to the wives of the Prophet and gave them the honor of being the mothers of the faithful. Thus the Messenger of Allah (s.a.w.s.) told Amirul Momineen (a.s.): O Abal Hasan, this status is valid for them till they remain in the obedience of the Almighty Allah. So whoever of them disobeys Allah

and after me, comes out in armed confrontation against you, remove her from my wifehood and take away her status of motherhood of faithful."

Then I asked: "What is open obscenity? That if the wife commits, the husband is entitled to expel her from his house even during her menses?"

He replied: "It is *Musahiqa* and not fornication. Because if she commits fornication they will apply the penalty on her and if one wants to marry her there is no problem in it. And the penalty that is given is no obstacle for it. But if she commits *Musahiqa,* it is obligatory that she must be stoned and being stoned is a disgrace, as for whomsoever Allah has ordered stoning, He has disgraced that person. Therefore no one is permitted to marry her."

Then I asked: "O son of the Prophet, Tell me about the statement of the Almighty Allah to His Prophet Musa (a.s.) that:

فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

"Therefore put off your shoes; surely you are in the sacred valley, Tuwa." (Surah Taha 22:12)

Scholars of the two sects are of the view that the shoes of Musa (a.s.) were made of skin of dead animal?"

He replied: "Whoever says this has made a false allegation against His Eminence, Musa and considers him ignorant in his prophethood, because it implies one of the two possibilities and each of them is a mistake; either prayer was allowed in it or not. If it was allowed, it would also be allowed to hide them in that place as it is pure. If his prayer was not allowed, then His Eminence, Musa (a.s.) failed to discriminate between lawful and unlawful, that wearing what one can pray and with what not, and this is infidelity."

I said: "So, my master, tell me the exegesis of this verse." He replied: "His Eminence, was in the sacred valley, when he said: 'O my Lord, I have made my love sincere to You and washed my heart of everything other than You. But Musa was very much attached to his family. So the Almighty Allah told him: ***"Therefore put off your shoes..."*** If your love for Me is sincere and your heart is devoid of inclination for anyone except Me, remove the love of your family from your heart." "Please tell me what is the interpretation of the verse *Kaaf Ha Ya Ain Saad?"* He replied: "These letters are from the unseen informations that the Almighty Allah conveyed to His servant, Zakariya.

Then He related the story to Muhammad (s.a.w.s.). It was that when Zakariya implored his Lord to teach him the names of *Panjetan* (the holy five) the Almighty Allah sent Jibraeel to him and he taught him their names. Thus whenever Zakariya mentioned (remembered) the names of Muhammad, Ali, Fatima or Hasan (a.s.) his sorrow and grief used to go away, but whenever he thought of Husain (a.s.) a terrible grief used to beset him and he was very much astonished why it was so. Thus one day he prayed to the Almighty: O my God, how is it so that when I remember the four names I get peace, but when I think of Husain, tears flow from my eyes and I begin to wail?

Allah, the Mighty and the High informed him about the tragedy of Imam Husain (a.s.) and told him that in *Kaaf Ha Ya Ain Saad: Kaaf* is for Kerbala, *Ha* stands for Halakat (getting killed) of 'Itrat' (progeny) the Holy Prophet (s.a.w.s.), *Ya* implies Yazid who would oppress Husain (a.s.), *Ain* denotes 'Atash' (thirst) of Husain (a.s.) and *Saad* indicates 'Sabr' (patience).

Thus when Zakariya heard this, he did not leave the Masjid for three days and did not allow anyone to meet him and continued to weep and wail. He lamented on Husain (a.s.) and prayed to Allah: My God, will they make the best of Your creature sit in mourning for his son? O Lord, would this tremendous tragedy befall him? My God, would they make Ali and Fatima put on the dress of mourning? Would they make the shock of this calamity reach their abode? Then he said: Bestow me a son, so that I can be pleased in my old age and that his love affects my heart. After that make me sit in his mourning as You would make Muhammad, Your beloved sit. So the Almighty Allah gave him Yahya and later his martyrdom made him aggrieved. And the period of Yahya's pregnancy was six months like in the case of Husain (a.s.)."

Then I asked: "O my master, why is it so that people cannot select the Imam for themselves?" He replied: "Righteous or a corrupt Imam?" I said: "Righteous." He said: "Is there a possibility that they may choose a transgressor while they are not aware what goes on in his mind, whether he is righteous or corrupt?" "Yes," I said. He said: "That is the reason that I shall explain to you with logical argument." I said: "Please do."

He said: "Let us consider the prophets that the Almighty Allah has appointed, on whom He revealed heavenly scriptures and supported them with revelation and infallibility. They were the leaders of nations, like Musa and Isa. Inspite of having knowledge and sharp insight were they not prone to select hypocrites considering them believers?" "No," said I. The Imam said: "Then how did it happen that His Eminence, Musa Kalimullah, inspite of

having that same knowledge and receiving revelations, he chose seventy persons from the senior ones of the community and those who were in the forefront of his army; about whose sincerity he was sure and about whom he had no doubt, in fact he had selected hypocrites. Allah, the Mighty and the High says:

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلاً لِّمِيقَاتِنَا

"And Musa chose out of his people seventy men for Our appointment..." (Surah Araaf 7:155)

As we have seen that when someone who is appointed by the Almighty Allah (like Musa and Isa) when he could select the corrupt instead of the righteous we realize that selection is not lawful except for one who is aware of hidden secrets and the concealed thoughts. And we understand that the selection of the Emigrants and Helpers was worthless, after the prophets intending to select good people ended up choosing corrupt men. Then he said: O Saad, your opponents claim that the Holy Prophet (s.a.w.s.) took with him the selected one of this Ummah to the cave as he was afraid for his safety in the same way as he was worried about his personal security, because he knew that he would be the caliph of the Ummah after him. While the necessity of hiding in the cave only arose because he took him along. As for Ali (a.s.) he made him sleep on his bed as he knew that the vacuum created by the death of Abu Bakr will not be as that due to the death of Ali because there were others who could fill that vacuum. You can reply by asking him that are you not having the belief that the Holy Prophet (s.a.w.s.) said: After me the caliphate shall be for thirty years. And they apply it to the tenures of the four persons, Abu Bakr, Umar, Uthman and Ali (a.s.). The opponent will have to agree. Tell him if this is correct, why did he take only one caliph, Abu Bakr, to the cave, leaving the other three. This shows that the Prophet considered them unimportant since it was necessary that he acts with them all like he did with Abu Bakr. Since he did not do it, he considered their rights unimportant and he discriminated between them in his kindness to them while it was necessary for him to have the same concern for all of them.

As for your opponent's question that: Did those two accept Islam willingly or unwillingly? Why don't you say: It was due to greed. Because they used to sit in the company of Jews and they were knowing about the proclamation and victory of Muhammad (s.a.w.s.) on the Arabs. The Jews had told them all about the prophecies in the Old Testament and ancient scriptures. They had said that his domination over the Arabs would resemble

that of Nebuchadnezzar in Bani Israel except that he would be claiming to be a prophet while in fact he would not be one. Thus when the proclamation of the Messenger of Allah (s.a.w.s.) was made they helped him on the testimony of 'There is no god except Allah and Muhammad is the Messenger of Allah' with the greedy intention that when circumstances are good and his affairs are in order, they would also be able to get his deputyship and authority. But when they despaired of getting rulership from His Eminence, they joined other people having same view on the night of Uqbah to frighten the camel of Prophet (s.a.w.s.) so that it may throw him down, killing him. They covered their faces like others, but the Almighty Allah kept His Prophet safe from their plot and they could not harm him in any way. Those two were just like Talha and Zubair who came and pledged allegiance to Ali (a.s.) coveting governorship of a province. But when they despaired, they broke the pledge and rose up in rebellion against His Eminence, till they met the fate of those who break the pledge of allegiance."

When the conversation reached this point, our master, Imam Hasan bin Ali (a.s.) arose to pray. Qaim (a.s.) also arose with him and I returned from their company and came out looking for Ahmad bin Ishaq. I saw him coming to me weeping. I asked: "Why were you delayed? And why are you crying?" He replied: "I don't have the garment that my master has asked for." I said: "Don't be upset, go and tell the Imam about it." So he went inside and returned smiling and reciting *Durood* on Muhammad and Aale Muhammad. I asked: "What happened?" He replied: "I saw the garment concealed under the feet of my master." So we praised Allah the Almighty. After that day we visited the house of our master a few times more, but did not see that child with His Eminence again. When it was time to say farewell I, Ahmad bin Ishaq and some of our co-religionists came to His Eminence. Ahmad bin Ishaq stood up and said: "O son of Allah's Messenger, departure is soon and our grief is intense. I pray to Allah to convey our *Durood* on your grandfather Muhammad Mustafa, your father, Murtadha, your mother, Sayydatunnisa and the two chiefs of the youths of Paradise, your uncle and your father and the Purified Imams after them from your forefathers. And also we convey our *Durood* and *Salawaat* on you and your son. And we pray that may your station be exalted and may your enemies be disgraced. And may not Allah make this our last audience with you." When Ahmad bin Ishaq reached this point His Eminence was moved to such an extent that tears flowed from his eyes. Then he said:

"O Ahmad bin Ishaq, in your supplication, do not ask for invalid thing as in this journey you will meet the Lord." When Ahmad bin Ishaq heard this, he fell down unconscious. On regaining consciousness he said: "I implore you

by the sanctity of your grandfather, grant me a piece of cloth that I can take as my shroud."

Our master felt under his seat and removed thirteen dirhams and said: "Take this and don't spend anything else on yourself and you will not be deprived of what you desire. Indeed Allah does not waste the reward of the doers of good."

Saad continues: "On the return journey when three *farsangs* remained from Halwan, Ahmad bin Ishaq developed fever and became seriously ill and was on the verge of death. When we arrived at Halwan and lodged at one of the caravanserai, Ahmad bin Ishaq summoned one of his townsmen who lived in that place, and after that he said to us: 'Tonight, you all leave me alone.' Each of us retired to our bedrooms, and near dawn a thought came to my mind. When I opened my eyes I saw Kafur, servant of my master, Abu Muhammad (a.s.) who said to me: 'May Allah increase your reward in this calamity and may He compensate you for this tragedy. We have finished the funeral bath and shrouding of your friend. You may please get up for his burial, because his status in the view of your master is more exalted than that of you all.' After that he went out of my sight and we participated in the funeral of Ahmad bin Ishaq, weeping and wailing. We fulfilled his rights and completed his last rituals, may Allah have mercy on him."

In *Dalailul Imamah*, Tabari has also narrated this traditional report from Abdul Baqi Yazdad from Abdullah bin Muhammad Thalabi from Ahmad bin Muhammad Attar from Saad bin Abdullah and also it is mentioned in brief in *Ihtijaaj Tabarsi*.

25

Chapter Twenty-five: Causes of the Occultation of the Imam and how the people will benefit from the holy being of the Imam during Occultation

مَاجِيلَوَيْهِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا بُدَّ لِلْغُلَامِ مِنْ غَيْبَةٍ فَقِيلَ لَهُ وَ لِمَ يَا رَسُولَ اللَّهِ قَالَ يَخَافُ الْقَتْلَ

1- ***Ilalush Sharai:*** It is narrated from Majiluwayh from Barqi from his father from Ibne Abi Umair from Aban etc. from Imam Ja'far Sadiq (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Occultation is definite for this descendant of mine."

He was asked: "Why is it so?"

He replied: "His life will be in danger."

2- ***Ilalush Sharai:*** It is narrated from Attar from his father from Ashari from Ahmad bin Husain bin Umar from Muhammad bin Abdullah from Marwan Anbari that he said: It is narrated from Imam Muhammad Baqir (a.s.) that he said in a letter:

"When we dislike the neighborhood of some people, we go away from them."

3- ***Ikmaaluddin & Ilalush Sharai:*** It is narrated from Muzaffar Alawi from Ja'far bin Masud and Hamid bin Muhammad Samarqandi together from Ayyashi

from Jibraeel bin Ahmad from Musa bin Ja'far Baghdadi from Hasan bin Muhammad Sairafi from Hanan bin Sudair for his father from Imam Ja'far Sadiq (a.s.) that he said:

"There is an occultation for our Qaim, which shall be prolonged." I asked: "Why, O son of Allah's Messenger?" He replied: "Because the Almighty Allah wants that the practices of His prophets in their occultation should also occur on him. And O Sudair, his occultation must come to an end. The Almighty Allah says:

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ

"That you shall most certainly enter one state after another." (Surah Inshiqaq 84:19) It means: The Sunnats of those who have gone before you."

4- ***Ikmaaluddin & Ilalush Sharai:*** It is narrated from Ibne Abdus from Ibne Qutaibah from Hamadan bin Sulaiman from Ahmad bin Abdullah bin Ja'far Madaini from Abdullah bin Fazl Hashmi that he said:

I heard Imam Ja'far Sadiq (a.s.) say: "Certainly, there is a long occultation for the master of this affair, which cannot be avoided, as during the period of occultation every falsehood seeking person shall fall into doubt.

I asked: Why, may I be sacrificed on you? He replied: For the reason we have not been permitted to reveal.

I said: Then what is the wisdom behind his occultation? He replied: The same wisdom that was behind the occultation of divine proofs before him. Indeed the wisdom behind the occultation of His Eminence will not be known except after his reappearance just as the wisdom behind the actions of Khizr (a.s.) of making a hole in the boat, killing the boy and repairing the wall were not clear to Prophet Musa till the time of the parting of their ways.

O son of Fadl, this matter (of occultation) is a matter of Allah the Almighty and is one of the divine secrets from the unseen of God. And since we know that the Almighty Allah is All-Wise, we testify that all His actions and words are based on wisdom even though their causes may not be clear for us."

5- ***Ikmaaluddin & Ilalush Sharai:*** It is narrated from Ibne Abdus from Ibne Qutaibah from Hamadan bin Sulaiman from Muhammad bin Husain from Ibne

Mahbub from Ali bin Raab from Zurarah that he said: I heard Imam Muhammad Baqir (a.s.) say:

"There is an occultation for the Qaim before his reappearance." I asked: "Why is it so?" He replied: "He is fearful." And he pointed towards his belly, implying that the Qaim fears for his life.

6- ***Amali Saduq:*** Sinani has narrated from Ibne Zakariya from Ibne Habib from Fadhl bin Saqar from Abu Muawiyah from Amash from Imam Ja'far Sadiq (a.s.) that he said:

"Since the Almighty Allah created Adam (a.s.), He has not left the world without His Proof, whether it be apparent and well known or hidden and concealed; and neither will He leave it without His Proof. If it had been so, the Almighty Allah would never have been worshipped."

Sulaiman asked: "Then how can people benefit from a hidden proof?"

He replied: "Like they benefit from the sun when it is concealed behind the clouds."

7- ***Ihtijaaj:*** It is narrated from Kulaini from Ishaq bin Yaqub that he said:

"I asked Muhammad bin Uthman Amari (r.a.) to write to the Imam a letter containing questions that were difficult for me. The Imam sent the following reply:

As for the cause of occultation, the Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ

"O you who believe! Do not put questions about things which if declared to you may trouble you..." (Surah Maidah 5:101)

Each of my forefathers in his time was compelled by the oath of allegiance to the tyrant ruler and when I reappear I would not be having the allegiance of any tyrant on my neck.

As for how people would benefit from me during my occultation, it is like getting benefits from the sun, which is concealed by the clouds. And I am the security for the people on the face of the earth just as stars are security for

the inhabitants of the heavens. Therefore do not ask what you are not in need of and do not put yourself into undue trouble. And pray more for an early reappearance as in it lies your success. Peace be on you, O Ishaq Ibne Yaqub and peace be on all those who follow the guidance..."

A similar narration has come down in *Ikmaaluddin* from Ibne Isaam from Kulaini (r.a.).

8- ***Ikmaaluddin:*** It is narrated from Muhammad bin Hamam from Fazari from Hasan bin Muhammad bin Samaa from Ahmad bin Harith from Mufaddal from Ibne Zabyan from Jabir Jofi from Jabir bin Abdullah Ansari that he asked the Messenger of Allah (s.a.w.s.):

"O Messenger of Allah (s.a.w.s.)! Will the Shia benefit from him during the occultation?' He replied, "Yes, by the One Who sent me with Prophethood! Surely they will benefit with his light and gain from his mastership in his occultation like the people derive benefit from the sun when the clouds hide it."

Why the Hidden Imam is compared to the Sun behind the cloud

The author says: **a.** Effulgence, generosity, knowledge and guidance reaches the people through His Eminence, because it is proved from traditions that His Eminence is the cause of the creation of the creatures. Thus if he had not been there, no one else would have come into existence. Rather, sciences and recognition is due to his blessings and cure and mediation of His Eminence becomes apparent on the people and calamities are repelled through him. It is so because if they had not been there, people would have been involved in various chastisements due to their evil deeds. As the Almighty Allah has said: "Allah would not punish them till you are among them."

And we have often experienced that when we are in difficulties and our avenues are closed and we are distanced from the Almighty and we have closed the doors of mercy due to our deeds. Yes! At that time we have made those noble personages as our mediums. And we pray through the holy effulgence of those personages in proportion to our proximity with them. Our complicated problems are solved and whosever's heart Allah has illuminated with faith realizes this fact and is not able to deny it.

b. Just as people gain benefit from the sun hidden behind clouds and wait for the cloud to move away so that they could gain more benefits, in the same way the real awaiter and the sincere Shia wait for His Eminence during the occultation every moment that when His Eminence reappears there may be greater benefit from him.

c. One who denies His Eminence during the period of occultation is like one who has denied the sun when it is behind the clouds.

d. Sometimes, when the sun is behind the clouds, it is for the good of the people. In the same way the occultation of His Eminence is better for the people rather than his reappearance due to the condition of the people (who are not capable or deserving).

e. It is ordinarily not possible to see the sun directly when it is not behind a cloud. It can lead to blindness if one sees the sun with naked eyes. In the same way the sun of the existence of His Eminence may cause the incapable people to be blinded of truth.

f. Sometimes the sun comes out from behind the clouds and some people see it. In the same way during the period of occultation some people see His Eminence and are honored to be in his service.

g. His Eminence, like the sun, gives benefit to all, although one who is blind is not able to take benefit from him. As the Almighty Allah says:

وَمَن كَانَ فِي هَـٰذِهِ أَعْمَى فَهُوَ فِي الآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلاً

"And whoever is blind in this, he shall (also) be blind in the hereafter, and more erring from the way." (Surah Bani Israel 17:72)

It is explained in this way: Just as the rays of the sun enter the house according to the space of the slits and windows and by it gives light and energy, in the same way are the hearts of the people. As much as they remove the curtains of sensuality and physical attachments and open up the slits and windows of the heart for the recognition of Allah, the same proportion of the light of guidance of those great personages would benefit them. In the same way they must remove from them the obstacles and curtains like one who stands below the shining sun and the rays of the sun surround him. I have by this explanation opened eight doors of this spiritual Paradise towards you; and the Almighty Allah has through His grace opened another eight gates for me.

I hope that the Almighty Allah would open a thousand doors of Marefat of the Holy Imams (a.s.) for us from each of which another thousand doors open.

9- *Ikmaaluddin:* Saduq (a.r.) has narrated from his father and Ibne Walid together from Saad and Himyari together from Ibne Isa from Ibne Mahbub from Muhammad bin Noman that Imam Ja'far Sadiq (a.s.) said:

"The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him.

And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so, He would not have taken away His Proof from their sight even for a moment. These doubts will reign supreme over the hearts of evil ones."

10- *Ikmaaluddin:* It is narrated from Ibne Walid from Saffar from Ahmad bin Husain from Uthman bin Isa from Khalid bin Najih from Zurarah bin Ayyan that he said: Imam Ja'far Sadiq (a.s.) said:

"There is an occultation for the Qaim before his reappearance." I asked: "Why is it so?" He replied: "He is fearful." And he pointed towards his belly, implying that the Qaim fears for his life. Then he said: "O Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shia. It is the time when people of falsehood will fall in doubts."

11- *Ikmaaluddin:* It is narrated from Ibne Mutawakkil from Muhammad bin Attar from Yaqtini from Ibne Abi Umair from Saeed bin Ghazwan from Abu Basir that he said: Imam Ja'far Sadiq (a.s.) said:

"The birth of the Master of this affair has been concealed from the people, so that when he emerges, he would not be having anyone's allegiance upon him."

12- *Ikmaaluddin:* Shaykh Saduq (r.a.) has narrated from his father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Muhammad bin Ubaid and Muhammad bin Husain bin Abil

Khattab from Muhammad bin Abi Umair from Jameel Ibne Salih from Abi Abdullah (a.s.) that he said:

"The Qaim will arise without having anyone's allegiance on his neck."

13- ***Ikmaaluddin:*** Shaykh Saduq (r.a.) has narrated from his father (r.a.): Narrated to us Saad bin Abdullah from Yaqub bin Yazid and Hasan bin Zareef, all of them from Muhammad bin Abi Umair from Hisham bin Saalim from Abi Abdullah (a.s.) that he said:

"The Qaim (a.s.) will arise and there will not be anyone's allegiance on his neck."

14- ***Ikmaaluddin:*** Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Ahmad bin Muhammad Hamadani: Narrated to us Ali bin Hasan bin Ali bin Faddal from his father from Abil Hasan Ali bin Musa Reza (a.s.) that he said:

"As if I can see the Shia after the passing away of my third descendant, that they are roving about like cattle in search of pasture but unable to find it. I asked: Why would it be so, O son of Allah's Messenger? He replied: Because that Imam will be hidden from them. I asked: Why? He replied: So that when he rises up with the sword, he would not be having anyone's allegiance on his neck."

15- ***Ikmaaluddin:*** Narrated to us Abdul Wahid bin Muhammad Attar (r.a.): Narrated to us Abu Amr Kashshi from Muhammad bin Masud: Narrated to us Jibraeel bin Ahmad: Narrated to us Muhammad bin Isa from Muhammad bin Abi Umair from Saeed bin Ghazwan from Abi Basir from Abi Abdullah (a.s.) that he said:

"The master of this affair will be one whose birth shall be concealed from the people, so that when he rises up, he would not be having anyone's allegiance on his neck. And Allah, the Mighty and Sublime will improve his circumstances overnight."

16- ***Ikmaaluddin:*** Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud and Haider bin Muhammad Samarqandi, all of them said: Narrated to us Muhammad bin Masud: Narrated to us Jibraeel bin Ahmad from Musa bin Ja'far Baghdadi: Narrated to me Hasan bin Muhammad Sairafi from Hanan bin Sudair from his father from Abi Abdullah (a.s.) that he said:

"O Zurarah, occultation is inevitable for the Qaim. I asked: Why? He replied: He will fear for his life – and he pointed to his stomach."

17- ***Ikmaaluddin:*** And through the same chain of narrators from Muhammad bin Masud: Narrated to me Muhammad bin Ibrahim Warraq: Narrated to us Hamadan bin Ahmad Qalanisi from Ayyub bin Nuh from Safwan bin Yahya from Ibne Bukair from Zurarah that he said: I heard Aba Ja'far (a.s.) say:

"There is occultation for the Qaim before his advent. I said: Why? He said: He will fear – and he pointed to his stomach."

18- ***Ikmaaluddin:*** Narrated to us Muhammad bin Ali Majiluwayh (r.a.): Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Abi Abdullah Barqi from Ayyub bin Nuh from Safwan bin Yahya from Ibne Bukair from Zurarah from Abi Abdullah (a.s.) that he said:

"The Qaim (a.s.) will have an occultation before he rises up. I asked: Why? He replied: He will be afraid that he would be killed."

19- ***Ilalush Sharai & Ikmaaluddin:*** It is narrated from Ibne Masrur from Ibne Aamir from his uncle from Ibne Abi Umair and he from a source has narrated that he said:

I asked Imam Ja'far Sadiq (a.s.): Why Amirul Momineen (a.s.) did not take up arms against his opponents during the initial period of his tenure. The Imam replied:

"Due to the following verse of Quran:

لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

"Had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment." (Surah Fath 48:25)

The narrator says that he asked what was the meaning of the word 'تَزَيَّلُو' The Imam replied that it implies those believing trusts present in the loins of the infidels."

In the same way the reappearance of Qaim (a.s.) will not take place till the trusts of Allah, the Mighty and Sublime are not born. When those trusts

take birth, the Imam will appear to the enemies of Allah and eliminate them all.

And also Saduq has in the same two books narrated the same reports from Ibrahim Kharkhi from Imam Ja'far Sadiq (a.s.).

20- ***Ghaibat Tusi:*** It is narrated from Ghazairi from Bazufari from Ahmad bin Idris from Ibne Qutaibah from Fadhl from Ibne Mahbub from Ibne Raab from Zurarah that he said:

"Indeed there is occultation for the Qaim before his reappearance. I asked: Why? He replied: For fear of being killed."

21- ***Ghaibat Tusi:*** Ibne Isa has narrated from Muhammad bin Sinan from Muhammad bin Yahya Khathami from Zaris Kunnasi from Abu Khalid Kabuli in a tradition, which in brief is:

"I asked Imam Muhammad Baqir (a.s.) to inform us about the name of Imam Qaim (a.s.), so that we may know him by that name."

Imam (a.s.) said: "O Abu Khalid, you have asked something that even if Bani Fatima know him by name even they will cut him up into pieces."

22- ***Ghaibat Nomani:*** It is narrated from Ali bin Ahmad Bandaneeji from Abdullah bin Musa Alawi Abbasi from Muhammad bin Ahmad Qalanisi from Ayyub bin Nuh from Safwan bin Yahya from Abdullah bin Bukair that Zurarah had said: I heard Abu Ja'far, Baqir (a.s.) saying:

"The Qaim (a.s.) disappears and his kin (companions) deny him." I asked: "Why is that?" He said: "He fears." And he pointed to his abdomen showing that he feared for his life."